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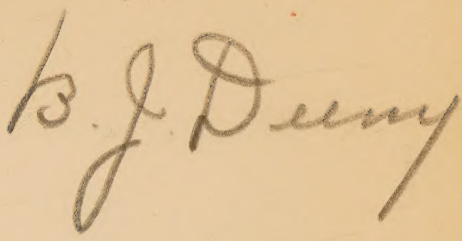

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SEQUENTIA CHRISTIANA

OR

Elements of the Christian Religion

BY

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1904

TO THE

MEMORY OF THE LATE LAMENTED

DR. LUKE RIVINGTON, M.A.,

MY FRIEND AND FATHER IN CHRIST, WHO LISTENED TO

MY DOUBTS WITH SO MUCH PATIENCE,

SOLVED MY DIFFICULTIES WITH SO MUCH ERUDITION,

AND LED ME BY THE HAND INTO

THE CHURCH OF GOD,

THE FOLLOWING EFFORT OF LOVE

IS AFFECTIONATELY DEDICATED

BY THE AUTHOR

PREFACE

THE object of this little work is to give a simple and concise account of the chief doctrines of the Catholic Religion in their natural and logical sequence.

It is intended for the use of those who, like the Author, have had the happiness of being brought, by the special mercy of God, from the misery and danger of doubt to the fulness and Divine certainty of faith.

It may also serve as a beacon-light to souls—and there are many—who are struggling up steep and difficult paths to the Rock of safety and strength—the Ancient City of Refuge—the Catholic Church.

Those also who are engaged in the charitable work of instructing converts and others "unto justice" may find it a serviceable kind of text-book on which to base their teaching.

The writer does not attempt to prove what is stated by long arguments; he relies chiefly upon the innate reasonable force of the bare statement of truth itself, and upon that authority before which most of those for whom he is writing bow—the Holy Scriptures. The quotations from the early Fathers, when not translated from the original text, are cited from trustworthy writers.

Doubtless there are not wanting many excellent books of this nature, each with its separate feature and value, each presenting the "hidden germ of "truth" in its own way; but what God has revealed cannot be too often proclaimed, and each herald has

his own circle of hearers and his own attracting force. That this way of putting forth the Christian verity may win not a few souls to the faith, and confirm it in many who are but neophytes, is what, under God, the writer hopes for.

Let it be his apology, if apology, indeed, be needed, for abandoning the ministry of the Church of England, for if what is set forth in the following pages be true —and the majority of Christendom would declare it so to be—all other forms of religion whatsoever fall by default according to the axiom : "Of two contradictories, if one be true the other must be false."

C. B. D.

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ELEMENTS OF THE CHRISTIAN RELIGION

INTRODUCTION

End of Man.

1. MAN is created for eternal beatitude—the vision and enjoyment of God. God is his end. Moreover, he is so constituted in his very nature that his absolute and final rest, solace and happiness, is God alone. As St. Augustine says: "Thou, O God, hast made us for "Thee, and our heart is without rest, until it rest in "Thee."[1] In the familiar words of the Catechism, man is created to know, to love, and to serve God in this life, and to be happy with Him for ever in the next; or, as it is perhaps more perfectly expressed in the "Exercises of St. Ignatius": "Man is created to "praise God our Lord, to reverence Him, and to serve "Him, and by so doing save his soul: and the rest "of creatures are made for man that they may help "him in pursuing the end for which he is created." As God said to Abraham: "*I am thy Protector and "thy reward exceeding great.*"[2] For a man to find God, then, is to find his All; to lose God is for him to lose his eternal happiness, to forfeit his high destiny, to fail in fulfilling the very purpose of his existence, to fall into supreme misery.

Knowledge of God attainable.

2. A moral obligation, then, of knowing God is laid on every man, and to enable him to do so an intellect and free will have been bestowed upon him by his Maker. Unfortunately, the majority of men do not

[1] *Confessions*, Book I., ch. i. [2] Gen. xv. 1.

serve God; they do not serve Him because they do not love Him, they do not love Him because they do not know Him, and they do not know Him because they do not seek Him. All men could find God did they choose by the light of reason and conscience, "*which "enlighteneth every man that cometh into this world.*"[1] St. Ignatius was wont to cry out in his ecstasy: "Oh "that men only knew Thee!" Though we cannot hold with Socrates that "all sin is ignorance," for angels sinned in spite of great knowledge of God, yet we are persuaded that if men but knew God by faith even in this vale of tears, most would instinctively love and serve Him Who is infinite Goodness, Might, Majesty, Holiness, Beauty, Truth, and Love.

The finite Mind cannot know God as He is.

3. But, it may be asked, how can a man know God, Who is infinite? How can comparative nothingness compass immensity? True; it is impossible to know God as He is. He alone can comprehend the immeasurable abyss of His own infinitude. Even the angels and saints in the bliss of Heaven do not know God with an absolute knowledge; they cannot know Him infinitely; how much less wayfarers in this world of shadows! St. Paul, "*rapt to the third "heaven,*" "*heard secret words which it is not granted "for a man to utter.*"[2] St. Thomas Aquinas appeared after death and declared that his theological works—a wealth of knowledge to us—were but a "little "straw" compared with what he then knew by the light of glory. Blessed Angela of Foligno, endeavouring to describe what she had seen in vision, found human words so inadequate that it seemed to her a kind of blasphemy to use them of God and His perfections.

4. Still, as St. Paul says, God may be known in this world "*in part*" and obscurely, as in a mirror, "*through a glass in a dark manner*";[3] or imperfectly, as in these words to Moses, when he cried: "*Show "me Thy glory*"; God said: "*I will set thee in a "hole of the rock, and protect thee with My Right Hand "till I pass: and I will take away My Hand, and thou*

[1] St. John i. 9. [2] 2 Cor. xii. 2-4. [3] 1 Cor. xiii. 12.

" *shalt see My back parts ; but My face thou canst not* " *see.*"[1]

How to seek God.

5. Deep humility and profound reverence should be in the heart of a man who seeks to know God, lest, according to the warning of the wise man, " *he who* " *is a searcher of Majesty be overwhelmed by the glory,*"[2] for " *God resisteth the proud, and giveth grace to the* " *humble.*"[3] Said our Lord, exulting : " *I confess to* " *Thee, O Father, Lord of Heaven and Earth, that Thou* " *hast hidden these things from the wise and prudent,* " *and hast revealed them to little ones.*"[4] It often happens that men of the highest intellectual attainment make the most foolish statements in speaking of God ; on the other hand, simple prayerful souls have penetrated the profoundest mysteries.

Ways of knowing God.

6. Now, there are many ways and means of knowing God ; so that, though He cannot be wholly known by any creature, yet no one can be wholly ignorant of God. " He has not," says Hugh of St. Victor, " wholly made Himself manifest, that faith may have " its reward : nor has He wholly concealed Himself, " that there may be no excuse for the infidelity of the " ignorant."

From Nature.

7. First of all, God may be known by the works of Nature, for they are the reflections of His own Divine perfections ; they bear the impress of His creative Hand ; all that is beautiful, sweet, grand, noble in Nature exists, supremely eminently in the Divine Essence. Nature is God's book, and from its pages, saints and sages, in all ages, have learnt and taught the deepest mysteries concerning His own Divine Nature. Whence the Apostle condemns as inexcusable the pagan nations who refused to learn from this open book God's goodness, power, majesty, and their own responsibility : " *For the invisible things of Him, from* " *the creation of the world, are clearly seen, being under-* " *stood by the things that are made : His eternal power* " *also and divinity : so that they are inexcusable.*"[5] He also condemned the cultured Greeks, seeing them

[1] Exod. xxxiii. 18 to end. [2] Prov. xxv. 27. [3] St. Jas. iv. 6.
[4] St. Luke x. 21. [5] Rom. i. 20.

given up to idolatry and superstition, and raising an altar "*to the unknown God*"[1]

From Man's Inner Consciousness.

8. Then, again, God may be known by man's knowledge of himself, for he in particular is created "*to the image and likeness of God.*" Every conception of his mind, every desire of his heart, every passion of his soul, whether used rightly or ill, has its infinite perfection in the Divinity. His conscience also, though marred by sin, vindicates the honour of God, and urges obedience to the natural law written in his heart; and in keeping even this law God is made more and more manifest to his soul.

From History.

9. And again, since God has not for a moment relinquished His sovereign dominion over men, nor left the government of the world to blind chance, nor altogether to the political sway of existing dynasties, He may be known in His dealing with nations and peoples as recorded in the chapters of history. More particularly may God be known by the careful study of the inspired annals of that race, chosen by Him above all others as the recipient of His special favours and mercies; of that nation upon whom He conferred the priceless treasure of a gradual and continual revelation of Himself, which grew brighter and ever brighter with the rising of the Orient from on high.

Chiefly from Revelation.

10. But, indeed, all the traditions of the ancients, all the visions of the seers, all the preaching of the prophets, were but the prelude of that Divine Revelation which God Himself, in the Person of His Son, the Eternal Word Incarnate, was about to make to men, compared with which all other knowledge of God, however attained, is but small.

The Deposit given to the Church.

11. That Divine Revelation, full of the deepest mysteries, overflowing with grace, abounding in the sweetest consolation, replete with hidden strength and vitality, Eternal Wisdom has not left defenceless, to take its chance with the thousand and one more or less false religions of the day; nor to be distorted and destroyed by the inventive imaginations and the unstable minds of men. Nor has He confined it to

[1] Acts xvii. 23.

the pages of a Book, albeit an inspired Book, but He has deposited it as a sacred treasure, a pearl of great price, in a living and infallible Divine society which He calls His Church, and He has imposed on that Society the solemn obligation of proclaiming and promulgating this Revelation in all its fulness, and at all cost, to the uttermost parts of the earth, and to the end of time. This He has done, because this Divine Revelation contains the whole hope and scope of the Salvation of the human race : "*For this is Life* "*Eternal, that they may know Thee, the One True God,* "*and Jesus Christ Whom Thou hast sent.*"[1]

[1] St. John xvii. 3.

CHAPTER I

GOD

One God.

12. THERE is One God. This doctrine is not only the teaching of Christianity, but the prevailing belief, the final verdict of thinking humanity. It is a truth which needs no Divine revelation to establish among thoughtful men, for it may be conclusively proved by the use of reason alone. Inasmuch, however, as the intellect is not the sole factor in forming a belief or creed, theologians hold that a revelation of some kind from God, human nature being now what it is, is necessary to assist the vast majority of men towards accepting this conclusion. Such a revelation was given to man in the beginning, and this, handed on by tradition in various distorted forms, is still found among all races of mankind.

No Effect without a Cause.

13. Our experience teaches us that no effect can be produced without a cause; nothing can move without something extrinsic to itself to move it; we are surrounded by a vast universe moving according to inexorable laws, of which we know little, and over which we ourselves have practically no control; reason tells us that this vast universe cannot possibly be self-caused, but that there must be a Being greater than all Who has first set it in motion—this first cause is God.

Argument from Design.

14. No one can study the elements of natural science without perceiving the great beauty of all creatures under investigation; their wonderful adaptability to their surroundings and to the end of their being, from the lowest microcosm discoverable to man himself, all display a perfect physical harmony

in the adjustment of means to ends ; they are conclusive arguments to the right-thinking man for the existence of an Intelligent Agent supremely greater than all, and the unity of design points to One Designer. As from a statue reason infers a sculptor, and from a watch a watchmaker, so from the universe a Divine Artificer. The argument is ancient, for thus Job replies to his friends : " *But ask now the beasts,* " *and they shall teach thee : and the birds of the air, and* " *they shall tell thee. Speak to the earth, and it shall* " *answer thee : and the fishes of the sea shall tell. Who* " *is ignorant that the Hand of the Lord hath made all* " *these things ?*"[1]

Argument from the Human Intellect.

15. From the possession of our intellect can be proved the existence of a Divine intelligence, for it is a philosophical axiom, that while the effect is similar to the cause, the cause is always superior to the effect ; we are not self-caused, and we also recognise that our intellect is finite, stretching out, however, indefinitely towards infinitude.

" *He that planted the ear, shall He not hear ? or*
" *He that formed the eye, doth He not con-*
" *sider ?*
" *He that chastiseth nations, shall He not rebuke ?*
" *He that teacheth man knowledge, shall He not*
" *understand ?*"[2]

Argument from Conscience.

16. The social order at all times, with its moral codes, its rewards and punishments, presupposes that a man has a conscience, an instinct of right and wrong, and a sense of moral obligation to a Supreme Being, and there are certain fixed laws by which human minds in all their subtle intricacies are subjugated and ruled. There are certain common ideals according to which human acts are judged, and either praised or blamed according to a recognised standard. There are, moreover, practical principles which restrain a man from what is disgraceful, and impel him to follow what is honourable and in accordance with right reason ; nor is it sufficient to urge in defence of these incontestable phenomena a development from mere

[1] Job xii. 7. [2] Ps. xciii. 9, 10.

utilitarianism, for they persist where obviously nothing temporal is to be gained. They cannot but point to a relationship with a Supreme Being Who has a right to obedience and homage—the Sovereign Lawgiver.

If sea-fowl take to the water as soon as they see it, one cannot but draw the inference that they were made for it. If one should find a key which precisely fitted a most complicated lock, the inference that it was made for it, and by the same designer, would be morally certain ; so when we discover by experience that religion solves the difficult problems of life, we are bound to infer that religion has at least as much reality as life, and that life and religion are intimately and necessarily wedded together by the Divine Author of both.

Argument from Human Aspirations.

17. Man craves for something higher than himself ; he has desires, though undefined and undefinable, far above the natural enjoyments of this present life ; the belief in God is as natural to the human heart, when once proposed to it, as are the instincts of the lower creation prompting them to seek whatever is congenial to their species. The history of the human race affords overwhelming proofs of this truth ; there are practically no conscientious atheists—just as there are no right-thinking men who deny the principles of mathematics. St. Augustine shrewdly declares that "he who denies the existence of God, "has some reason for wishing that God did not exist"; and before him the pagan Cicero writes : "The beauty "of the world and the harmony of things celestial "compel us to confess that there is some surpassing "and eternal Nature watching over it, and one who "is worthy of the adoration of the human race."[1] Wherefore the proposition necessary to be believed in by all for salvation, that "*God is, and is a Rewarder "to them that seek Him*,"[2] is within the reach of all men. It is "*the fool*"—that is, one who will not or cannot use his reason—that "*hath said in his heart : There is no God*."[3] St. Anselm endeavours to answer

Meta-physical Argument.

[1] *De Divinatione.* [2] Heb. xi. 6. [3] Ps. xiii. 1.

the fool out of his own mouth: "For the fool," he says, "can think of something, the greatest thing "that can be thought of; and this thing must exist, "for were it non-existent, then the same thing thought "of as existing would be greater than the greatest, "which is absurd; therefore, there exists something "than which nothing greater can be thought of, and "this art Thou, our Lord God."

Philosophical Argument.

18. The philosopher argues in this way: The world is a certain size; it might certainly be larger or smaller; it cannot have fixed its own size, and therefore this must have been determined by something beyond itself, even granting certain fixed laws; its size is accidental and its very existence is contingent, and contingent existence implies necessary existence, and this necessary existence, infinite and unlimited, is God. What is limited and not the whole postulates the illimitable and the absolute whole—this absolute Whole is God.

Moreover, the world is subject to constant change, and granting, again, fixed laws, still, all such changes can be traced to subordinate causes, and all subordinate causes postulate a cause absolutely the first and itself immovable, and this immutable first cause is God.

Again, the world is full of creatures more or less perfect, but all such creatures are accidental and contingent, and therefore not absolute; but things of this nature cannot proceed from themselves, and therefore they must proceed from One absolutely perfect, and this absolutely perfect Being is God, etc.

One God.

There is but one God, for the very notion we have of immensity or of infinite perfection precludes the possibility of plurality or division in the Godhead. There cannot be two infinitudes or immensities. In pagan mythologies, even, there is always a supreme god presiding over the minor deities; and thus the logic of the human mind asserts the truth in spite of all difficulties.

Name of God.

19. Since God cannot be comprehended by any creature, so neither can He be adequately named.

Yet He has deigned to give Himself a name. Speaking to Moses as he lay prostrate before the burning bush, and asking God His Name, He said: "*I AM* "*WHO AM*,"[1] and He further charged him to say to the people: "*HE WHO IS, has sent me to you.*" This name, in Hebrew YHVH or YAHVEH, often translated "Jehovah," was held in extreme reverence by the Jews, who would never pronounce it, not even when the Holy Scriptures were read in the Temple or synagogues. The Jews used other names for God, as, for instance, El = the Strong One; Elohim = a plural word, and signifying the "Ruler of "the Universe"; Elion = the Most High; Shaddai = the Almighty. The Jews substituted the word Adonai (Lord) for the sacred unutterable Name, YHVH.

What God is.

20. We may say, then, that God is the Supreme Being, Who alone exists of Himself, distinct from Creatures, having an intellect and free-will, infinite in all perfection, and is to be adored by all reasonable creatures with supreme worship, and we may arrive at a true and real conception of His Divine Majesty by the consideration of some of His perfections, properties, and attributes. Not, however, that He is the sum of any number of perfections, for "*God* "*is a Spirit*," and not made up of parts. He is not love *and* goodness, *and* truth, etc., as if He possessed these attributes as qualities in the way that creatures do, but the Divine Essence is the infinite perfection of all imaginable and incomprehensible good in infinite simplicity. But as we can only appreciate the light around us either by what it reveals, or by the different colours as seen in a prism or spectrum, so we can only appreciate the Divine Essence in a limited way, by taking such perfections as can appeal to our finite understanding.

A Spirit infinitely perfect.

We must remember always that, in this life, at least, the soul is dependent, almost altogether, for its impressions and conceptions upon the senses of the body. Who, for instance, can conceive a colour

[1] Exod. iii. 14.

different from what he has perceived by his sight ?—So, as St. John of the Cross says : " The intellect by " speculation cannot comprehend anything like unto " God, no delight or satisfaction of the will can " resemble that which is God, nor can the memory " furnish the imagination with any notion to repre- " sent Him."[1]

" Man's end is Endless Life : no eye hath seen,
" No ear hath heard, no wit, however keen,
" The depths hath sounded of that peace serene.

" Revealed to Faith, by Science unexplored,
" Which in the Vision of our God is stored
" For all who praise, revere, and serve the Lord.

" While then man bears the pilgrim's part below,
" Much it imports the heavenly road to know :—
" Ignatius, help thy son the way to shew."

FATHER A. J. CHRISTIE, S.J.

[1] St. John of the Cross.

CHAPTER II

GOD'S INCOMMUNICABLE ATTRIBUTES

God Eternal.

21. GOD is eternal. He has no beginning and no end. With God nothing is really past or future, all is present. "*Who is, and Who was, and Who is to come.*"[1] Millions of ages will not compare with eternity; time is successive duration, eternity is beyond all successive duration; an all-enduring, everlasting, never-ending Now!

"*Before the mountains were made, or the earth and the world were formed, from eternity and unto eternity, Thou art God:*

"*For a thousand years before Thine eyes are as yesterday, which has passed away, as a watch in the night.*"[2]

All else had a beginning.

22. All else but God had a beginning. Thousands of ages ago (or it may be millions; we do not know for certain) the world on which we live did not exist, and when it has fulfilled the object of its creation, which as far as we know is simply to enable man to arrive at his Final End, it will cease to be, and even Time will be no more.

"*Thou, Lord, in the beginning didst establish the earth, and the Heavens are the work of Thy Hands.*

"*They indeed shall perish, but Thou endurest, and all like a garment Thou shalt change them, and they shall be changed:*

"*But Thou art the self-same, and Thy years shall not fail.*"[3]

[1] Apoc. i. 8. [2] Ps. lxxxix. 2, 4. [3] Ps. ci. 26, 27.

We are not bound to believe that the world will absolutely perish; indeed, it would seem more in conformity with God's immutability to believe that it will be, so to speak, regenerated, according to the words: "*And I saw a new Heaven and a new Earth.*"[1] Nevermore, however, will it be subject to the ravages of time, as we may learn from the following: "*And the Angel whom I saw standing on the sea, and upon the earth, lifted up his hand to Heaven, and he swore by Him that liveth for ever and ever, Who created Heaven and the things that are therein; and the earth and the things which are in it; and the sea and the things which are therein: that Time shall be no longer.*"[2]

Ourselves for Eternity.

23. We ourselves began, indeed, to exist when it pleased God to call us into being, but we shall live on for all eternity. Our death is but the temporary separation of soul and body. The body dies and returns to its parent dust according to God's decree, but the soul is launched forth into eternity, for weal or woe; and at the final restoration of all things our scattered dust will be gathered together by the omnipotent power of God to form anew our own same body, corresponding in beauty to the holiness of the soul to which it will be reunited for ever.

Though we had an actual beginning, yet we always existed, so to speak, in the Mind of God, for, from all eternity, God "*knew what He would do.*" Eternity is defined by Boëthius as "a simultaneously full and perfect possession of interminable life."

God uncreated.

24. God is absolutely uncreated. This almost follows from the foregoing. I say almost, for some theologians hold that since God had the power from all eternity of creating, so from all eternity He could have put it forth in act; they hold that there might have been a creation from eternity, though in point of fact there was not. It seems, however, more reasonable to suppose that since the material and spiritual universe is a creation, there must have been a time when it did not actually exist. To

[1] Apoc. xxi. 1. [2] Apoc. x. 5.

create is to call forth into being—something from "not anything" or nothing. It is a power which belongs to God alone; He alone can create, and He alone can absolutely destroy; that is, to cause to cease to be, to reduce to annihilation. God has not only created all things, but by the same creative act He preserves all in being; without His Divine concurrence all creatures would of necessity fall back into that other nothingness out of which they came. God alone is His own essence (*ens a se*)—"*Ego sum Qui sum*"[1] and "*I am Alpha and Omega, the Beginning and the End.*"[2] The very existence of all creatures depends upon the self-existing, self-dependent, independent Being of the uncreated God; as St. Paul said to the Athenians: "*He is not far from any one of us: for in Him we live and move and be: as some also of your own poets said, For we are also His offspring.*"[3]

God Immutable.

25. God is absolutely immutable. We live in a world that is ever changing; even the everlasting hills slowly and surely, though almost imperceptibly, are being moved by the elements. It is a scientific fact that the displacement of even an atom affects in some degree the whole universe.

Our friends change, sometimes so much so that they fall entirely outside the bound of our sympathies, and are no longer the friends they were. "*Man,*" says holy Job, "*never continues in the same state.*"[4] "*. . . Among the saints none is unchangeable.*"[5] God never changes. With Him "*is no change, nor shadow of alteration.*"[6] The expression in Holy Scripture, "*God repented,*" is not to be taken literally; it is only a mode of expression called "anthropomorphic," used here and elsewhere to make His actions intelligible to our minds, in which holy men speak as if God had a body, parts, or passions. But "*God is not a man, that He should lie, nor as the son of man, that He should change.*"[7]

[1] Exod. iii. 14. [2] Apoc. i. 8. [3] Acts xvii. 27, 28.
[4] Job xiv. 2. [5] Job xv. 15. [6] St. Jas. i. 17.
[7] Num. xxiii. 19.

"*He is not a man that He should repent.*"[1] "*For "I am the Lord, I change not.*"[2]

26. Change is effected by the addition of some extrinsic element, or the subtraction of some element already possessed; it is the conversion by some means in whole or part of the substance to some other substance, or the accidents to some other accidents. "Every change is either from a state "to a better state, or from one state to a worse state, "or from one state to a state equal to the former. "But where nothing of these is possible, then is true "incommutability."[3] In whatever way change is effected it implies composition, or a certain limitation and imperfection. But there is no composition or limitation or imperfection in God, and therefore there can be no change. The creation of the world, even the Incarnation itself, made no change in the Godhead. He had freely determined it from all eternity: the fulfilling of His decrees made no alteration in Him; just as our thoughts are not changed when they are clothed in words, so the Eternal Word when It clothed itself in the nature of man: humanity was changed, not the Divinity "When the sun shines through coloured glass, "its rays take the colour of the glass; the sun "does not change, but the light is changed by the "medium through which it passes. So when God "rewards, it is not God who changes, but man who "performs different and better actions, thereby "meriting the grace of God."[4] What change is.

27. We are continually being influenced by the things around us, by every act we perform, and by every thought. Every moment subtle forces are shaping and changing us for good or ill according to the disposition of our minds and hearts, and, moreover, we are of necessity putting forth acts which act and react upon us in accordance with eternal principles. But in God there is no latent potentiality We change.

[1] 1 Kings xv. 29. [2] Mal. iii. 6.
[3] Richard of S. V., Book I., ch. iii., *de Trin.*
[4] *The Catechism Explained*, Spirago-Clarke, p. 117.

called forth by repeated acts ; He is the One, eternal, infinite, unchanging Act. When our time of probation is over, we, too, shall become, in a sense, like God immutable. Hence follows the impossibility of repentance after death : "*If the tree shall fall to "the north or to the south, in whatsoever place it shall "fall, there shall it lie*",[1] hence also the absolute necessity and the inevitable logic of eternal punishment as of eternal happiness : "*Where their worm "dieth not, and the fire is not extinguished,*"[2] and "*These shall go into everlasting punishment : but "the just, into life everlasting.*"[3]

God Infinite.

28. God is infinitely infinite. He has no limit or bound to His perfections. There is no perfection but what is found in Him, either formally when they do not involve imperfection, or eminently when some imperfection is implied in them. Whatever is predicable of any creature, all idea of imperfection being eliminated, is predicable of God to an infinite degree. It is more correct to say, "God is goodness," than to say, "God is good," for He is infinite goodness itself. In the same way, "God *is* love," not *has* love, or is lovable ; for He has not love as an intelligent creature may have it, but *is* love—infinite love. He is, in truth, the infinite Form of uncreated good, and yet in infinite simplicity. His infinitude follows from His being uncaused, also from the fact that He is the Fount of all Being; all effects must have a limit, and wherefore all creatures are finite. An infinite number is an impossibility. Number and Measure are to infinitude what Time is to Eternity—incomparable, incompatible. When we speak of the "boundless ocean," we speak poetically, and not literally. To quote a modern writer : "By "denying more than a certain degree of perfection "to Being we get finite Being ; and now if we deny "our previous denial and assert unlimitedness of "Being, we have got the idea of the Infinite. . . ."[4] We can go no farther.

[1] Ecclus. ix. 31. [2] St. Mark ix. 45. [3] St. Matt. xxv. 46.
[4] Father John Rickaby, S.J. : *General Metaphysics*, ch. vi. *incip.*

God Immensé.

29. God is infinitely immense. He is omnipresent. A King is said to be everywhere present in his dominions, for he is represented by his officials and courts of justice—when the sunlight streams in at the window we are accustomed to say "the room "is full of the sun"—but God is present everywhere, not by His representatives only, not only by His knowledge and influence, but by His own Divine Essence, though, it is true, He manifests His presence in different ways. He is present even in Hell, but there as the Avenger of His offended Majesty. He is as really present here and now as in the highest Heaven; but there He unveils the splendour of His glory, while here we know Him but by faith.

His Omnipresence.

"*Whither shall I go from Thy Spirit? and whither*
"*from Thy Face shall I flee? If I ascend to*
"*Heaven Thou art there, if I descend to Hell*
"*Thou art present. If I shall take my wings in*
"*the morning light, and dwell in the farthest*
"*limits of the sea, even then shall Thy Hand lead*
"*me, and Thy Right Hand shall hold me.*"[1]

Matter and Spirit.

30. A material object is present in space in an extended manner, each part occupying a separate space, and under ordinary laws; no two material objects can occupy the same space but so little has spirit to do with space that a soul separated from the body would occupy, if any space at all, an exceeding small space. While, however, the soul is in the body it occupies the whole, and in such a manner that the whole soul is in each portion, each atom of the body. As the soul is in the body, so is God in the whole universe. "*For of Him, and* "*by Him, and in Him are all things.*"[2] "*Who is* "*above all, and through all things, and in us all.*"[3]

Immensity.

31. But this is not all; immensity means that God is independent of all conditions of place and space, so that not only is He present in all existing space, but can be present in all possible space, so that should He create a million more worlds He would be equally present in all. "*Of His greatness there is*

[1] Ps. cxxxviii. 7-10. [2] Rom. xi. 36. [3] Eph. iv. 6.

"*no end.*"[1] This attribute follows from His infinitude. God being infinite greatness, the whole universe and even Heaven itself is to Him but as "a little "dust." "For the whole world before Thee is as "the least grain of the balance, and as a drop of the "morning dew that falleth down upon the earth."[2] "All nations are before Him as if they had no being "at all, and are counted as nothing and vanity."[3] Yet at the same time we may say that a grain of sand is more to Him than the whole universe to us; He created it, knows its essence and history, and preserves it in being. "God is present in the "world as its Lord and Master, in His Church as a "Father in His home, and in the individual soul "as the spouse in his bridal chamber."[4] "*He "powerfully reacheth from end to end and disposeth "all things sweetly.*"[5] "*Supporting all things by "the word of His power.*"[6] It is worthy of remark that we arrive at a conception of God's incommunicable attributes more by denying what reason tells us He is not than by affirming what, by our understanding, we know Him to be—a proof of the very limited nature of our mind, and an indication of the need we have of a safe guide in matters relating to Him.

The foregoing attributes belong chiefly to God's Divine Essence; of the following about to be considered, Truth and Wisdom belong to His Intellect, Goodness, Power, and Holiness to His Will.

[1] Ps. cxliv. 3. [2] Wisd. xi. 23. [3] Isa. xl. 17.
[4] Hugh of St. Victor "de Arca Noë," I. 1, c. i.
[5] Wisd. viii. 1. [6] Heb. i. 3.

CHAPTER III

COMMUNICABLE ATTRIBUTES OF GOD

God Sovereign Lord.

32. God is the absolute Possessor of uncreated and created Good. He alone is the Sovereign Lord and Master of Heaven and earth. "*Every best gift,* "*and every perfect gift, is from above, coming down* "*from the Father of lights.*"[1] He communicates His gifts to creatures, but not absolutely; only by measure and relative to Himself, requiring to honour Him by making a faithful and just return of His bounty, using His gifts as they tend to His greater glory.

This truth will explain the following seeming contradiction in Holy Scripture. A certain man came to our Lord, not recognising His divinity, and said: "*Good Master, what good thing shall I do* "*that I may have eternal life?*"[2] He replied: "*Why* "*do you call me good? No one is good but God* "*alone,*"[3] yet the Holy Ghost says of St. Barnabas "*. . . he was a good man.*"[4] There is only one absolute Good; all other is relative to this. God communicated His good gifts to St. Barnabas, and he was found faithful. On the other hand, "*an* "*Angel of the Lord struck* (Herod)," when "*the* "*people made acclamation, saying: It is the voice* "*of a god and not of a man,*" "*because he had not* "*given the honour to God: and being eaten up by* "*worms, he gave up the ghost.*"[5]

Paternity.

33. Again, our Lord said: "*Call no man your* "*father on earth, for One is your Father Who is in*

[1] St. Jas. i. 17. [2] St. Mark x. 17, 18. [3] St. Matt. xix. 17.
[4] Acts xi. 24. [5] Acts xii. 23, 22.

"*Heaven.*"[1] Yet we have spiritual and earthly fathers, and call them by that name; in the absolute sense God the Father alone is father, in the relative sense God the Son is called "*the father of the world* "*to come,*"[2] for by the shedding of His Blood he has brought us forth again to God. Our priest in a secondary sense, for he is by his office the instrument of His Divine favour. "*In Jesus Christ,* "*through the Gospel I have begotten you.*"[3] An earthly parent is father also in the secondary sense, for he is the instrumental cause of the existence of his children. So St. Paul again says: "*I bow my* "*knees to the Father of our Lord Jesus Christ, from* "*Whom all paternity in heaven and on earth is named.*"[4] So also of other perfections.

34. Man ought to know God's perfections, since he is made in the image of God, and they are the rule of His actions. He ought to be holy, true, wise, loving, because God His Creator is holy, true, wise, loving, etc.: "*Be ye holy, for I the Lord your God* "*am Holy.*"[5] "*Be ye therefore perfect, as also your* "*Heavenly Father is perfect.*"[6] St. Paul ascribes the depravity of the heathen nations to their culpable ignorance of God: "*Because that, when they knew* "*God, they have not glorified Him as God, or given* "*thanks: but became vain in their thoughts, and* "*their foolish heart was darkened. . . .*"[7]

God supremely Good.

35. God is the supreme Good. Whatever is desirable, whatever is conformable to right reason, whatever is in harmony with its environment is good. Everything is good in itself. There is no intrinsic evil, for God has created all things and declared them to be good. "*And God saw all the things that* "*He had made, and they were very good.*"[8] Evil is a negation, a privation of necessary good. Thus blindness is an evil in man because sight is necessary for his well-being; that a tree cannot see is no evil, for to see is not in harmony with its nature. It is

Evil a Negation.

[1] St. Matt. xxiii. 9. [2] Isa. ix. 6. [3] 1 Cor. iv. 15.
[4] Eph. iii. 14, 15. [5] Lev. xix. 2. [6] St. Matt. v. 48.
[7] Rom. i. 21. [8] Gen. i. 31.

an evil if a thing, good in itself, is used against its nature, or against the known will of God; for instance, to eat an apple is no evil in itself, yet a simple act such as that brought all the misery into this world because it had been expressly and solemnly forbidden. We are forbidden to kill, yet the act is not intrinsically evil, for God commanded Abraham to slay his son in sacrifice, and his readiness to comply with God's Will won for him the glory of being the "*father "of all the faithful.*"[1] God also commanded the Israelites to exterminate the Canaanites on account of their abominations, and they grievously offended God when they failed to observe this terrible command. If one may take a familiar example, evil may be compared to a negative photograph: it has the same outlines, and is made up of the same constituents as the positive, though it is its direct contrary; without a positive there would be no negative. So evil may consist of the same acts as what is laudable; the motive or the circumstance change its nature. Hence the warning of the prophet to the leaders of the people: "*Woe to you that call "evil good, and good evil: that put darkness for "light, and light for darkness: that put bitter for "sweet, and sweet for bitter.*"[2]

Physical Evil.

36. Physical evils—pain, sorrow, humiliation, and the like—cannot be placed in the same category with moral evil. "It were better for sun and moon to "drop from heaven than that one soul should tell "one wilful untruth," says a great writer.[3] Physical evils are consequent upon moral evil, but if used aright become blessings in disguise; they are warnings, remedies, punishments, preventatives of the infinitely good God dealing mercifully and patiently with disobedient and stubborn children to bring them back to the only true way of justice.

Moral Evil.

37. The world is full of evils, for it is full of sin; in the strict sense Sin is the only evil, for physical evil is but its inevitable consequence. The sins of the fathers are visited "*on the childreu to the third*

[1] Gen. xxii. 1-18. [2] Isa. v. 20. [3] Newman.

"*and fourth generation*,"[1] in order that in the inscrutable justice of God they may be expiated. "*Who "keepest mercy unto thousands: Who takest away "iniquity, and wickedness, and sin, and no man of "himself is innocent before Thee.*"[2] The God of goodness tolerates wickedness in order to show His Divine power in continually bringing good out of evil; in His mercy He allows evildoers time for penance, or in His justice permits them to fill up the measure of their iniquity, for evil, like the sea, has its bounds beyond which it may not pass.

It is evil, in the sense of sin, that we may not do "that good may come." We may not tell a lie to save the world, but we may and we must punish a child to correct him, because physical chastisement is not an evil in itself; in this sense alone "the end "justifies the means."

God and Evil.

38. The world is God's workshop, in which He, the Master Potter (Isa. xlv.; Rom. ix. 20), makes all who are conformable to His will His "*vessels of "mercy and election*," "*all things working together "unto good for them.*"[3] Even the sins of men bring out, prove, and make perfect the heroic virtue of the Saints; the wicked do not desire evil as such, but only because it assumes to them, blinded by their passion and pride, an appearance of good. God being infinite Goodness, all His acts are good, merciful, and adorable; He rewards the just far beyond their merit, and punishes the wicked far less than they deserve. He deals with us His creatures as He would, so to speak, with Himself under like circumstances.

God essential Truth.

39. God is eternal and essential Truth. Truth is the conformity of thought to thing; like a straight line it lies, so to speak, evenly between its extreme points. A man has a certain conception in his mind; if he give an adequate expression of it with his lips he is said to speak the truth. A true man is one who acts according to the laws and principles of humanity. A relic of the true cross is a portion of the actual cross on which our Lord died. We are

[1] Exod. xx. 5. [2] Exod. xxxiv. 7. [3] Rom. viii. 28.

accustomed to say that the character of a man comes out in all his actions: "*The attire of the body, and "the laughter of the teeth, and the gait of the man show "what he is.*"[1] So with God. He is true to Himself, true to His creatures, bound by the inexorable laws of His own uncreated Being. "*Yea, God is true, "though every man a liar.*"[2]

Truth is indivisible. Truth is indivisible, absolute, objective as are the problems and axioms of mathematics. Truth shows itself intolerant of error or falsehood, is conscious of its own importance, persistent, and assertive. It cannot contradict itself, therefore, nor can scientific discoveries be opposed to the true Revelation of God, Who is Author of both; wherefore the essential truth of man's salvation is the whole Revelation of God, Who has "*never left Himself without witness in "the world.*" Truth, the river of life, clear as crystal, and ever widening, has flowed through the ages from the Garden of Eden from the very Throne of the Living God.[3]

Justice. 39A. In close connection is God's inscrutable, unwavering justice. By it we understand equity, equality, the universality of virtues, the equipoise and harmony of all good; as a virtue, it is the perpetual and constant wish to give everyone his due. In God it is vindictive: "*Vengeance is mine; "I will repay, saith the Lord*",[4] distributive, "*dividing to every man according as He will*",[5] commutative, "*rendering to every man according to His "works.*"[6] Commutative justice is here used in a limited sense, not as if the creature had rights against the Creator; God has given man rights which He respects inviolably. God is no "respecter of persons" in the distribution of His gifts, in His rewards and punishments, in the fulfilment of His promises, though we must not suppose that He is bound to give all alike; nor does He. All His graces are free gifts, for though in His own Divine Essence He has no liberty outside Himself, so to speak, He acts

[1] Ecclus. xix. 27. [2] Rom. iii. 4. [3] Apoc. xxii. 1.
[4] Rom. xii. 19. [5] 1 Cor. xii. 11. [6] St. Matt. xvi. 27.

according to His arbitrary will though according to strict justice and truth. He cannot deceive, for He is the Eternal Truth, nor be deceived, because "He knoweth all things."

God All-wise.

40. God is infinite wisdom. He has a perfect comprehension of His own Divine Nature, and knows all things absolutely—the least movement of the mote in the sunbeam, the most secret aspirations and desires of the heart. He has a complete and absolute knowledge of the past and the future, and even contingent events—all that has been, that ever will be, that ever could be under all possible circumstances. Moreover, He knows all the free acts of mankind; not only what each man could possibly do under certain circumstances, or by the aid of certain graces, or what he will probably do, but what he would do, and what he will do, as absolutely and as certainly as if the action had taken place. St. Augustine says, in Ps. xlix. 18: "Lest perchance, brothers, you expect "this from me, that I explain to you how God knows; "this only I say, He does not know in the same way "as a man; nor does He know in the same way as "an Angel; and I do not dare to say how He knows, "since I cannot know. One thing, however, I do "know, that God knew all things before they were."

"*. . . The eyes of the Lord are far brighter than the "sun, beholding round about all the ways of men, and "the bottom of the deep, and looking into the hearts "of men, into the most hidden parts. For all things "are known to the Lord God before they were created: so "also after they were perfected He beholdeth all things.*"[1]

"*Thou hast understood my thoughts afar off: my "path and my line Thou hast searched out, and "Thou has foreseen all my ways: for there is "no speech in my tongue. Behold, O Lord, "Thou hast known all things, the last and "those of old: Thou hast formed me and laid "Thy hand upon me. Thy knowledge is "become wonderful to me: it is high, and I "cannot reach to it.*"[2]

[1] Ecclus. xxiii. 28, 29. [2] Ps. cxxxviii. 3-7.

Thus God warned His servant David concerning Saul desiring to kill him. "*And David said: O "Lord God of Israel . . ., will the men of Ceila deliver "me into his hands? and will Saul come down as "Thy servant hath heard? . . . And the Lord said: "He will come down. And David said: Will the "men of Ceila deliver me and my men into the hands "of Saul? And the Lord said: They will deliver "thee up. . . .*"[1] Many other examples of this kind may be found throughout Old Testament history.

So also God acts according to this knowledge when He takes the just man away from this world, "*lest "wickedness should alter his understanding, or deceit "beguile his soul.*"[2]

A Difficulty, God's foreknowledge.

41. A difficulty at once presents itself. If God knows the future free acts of man—the eternal condemnation of the wicked as well as the everlasting happiness of His elect—why does He not always anticipate wickedness? To this momentous question no complete answer can be given; we can only reply with St. Paul: "Who hath known the mind of God? Who "are we to reply against God? We must be content "to wait in holy fear and confidence until that "day when God '*shall justify Himself when He is "judged.*'"[3]

Free Will really Free.

42. God knows future free acts not by His own predetermined decrees, but in the acts themselves as by Vision of them; His knowledge, therefore, does not infringe upon our free-will. He acts in the present time almost as if He did not know our future; the future is present to Him, but in a sense it is also future. Just as our memory of the past cannot affect or alter it, so neither does God's knowledge of the future mar our free action; His foreknowledge is not the cause of future things, but what is future is the cause of His knowledge. Although He knows the final end of the reprobate, He gives the grace of repentance even to the very last moment; but He will not force man's free-will.

[1] 1 Kings xxiii. 10-12. [2] Wisd. iv. 11. [3] *Cf.* Rom. iii.

No ignorance on God's part.

43. The words "*I never knew you*," pronounced against the wicked, imply no ignorance on God's part; it is His awful way of expressing their utter and final reprobation, as if He said: "I am as if "I never knew you," or, "I never knew you with "the knowledge of My approbation."

He knows our needs, though He waits for us to make them known by prayer; prayer is the necessary act of homage, the humble confession of our dependence, the acknowledgment of our ignorance which we owe to Infinite Wisdom. God treats almost as unknown (at least, in this life) the secrets we will not reveal to Him; He will not force Himself, so to speak, upon our privacy—will not take advantage of the intimate knowledge He has of us against our wills, though "*He seeth from eternity to eternity, and there "is nothing wonderful before Him*,"[1] but we may make all known to Him by a look, an upward glance of the soul.

God All-powerful.

44. God is supreme Omnipotence. He is the First Mover, the First and Final Cause; He can do all things, and nothing can resist His Will. By His Word of power He called creation into being, and as by His Divine concurrence He preserves all in being, so nothing—not even an atom—can move without Him. As science teaches us the law called the "Dissipation of Energy," according to which Nature is continually spending itself and growing less and less, for it cannot recover its lost energy, so religion teaches us that the omnipotence of God is the Fount whence all movement and energy flow. God has absolute control over all things; He holds even the devils in Hell in His absolute dominion, and by His Providence rules the destinies of men; without Him not even a sparrow can fall to the ground. "*Without "Me*," says God, "*you can do nothing*."[2] He is King of kings and Lord of lords, the absolute and supreme Monarch and Ruler of all creatures, and holds in His power not only the most noble, but even the most insignificant; not only the intelligent and free,

[1] Ecclus. xxxix. 25. [2] St. John xv. 5.

but also the insensate and inorganic. He is the source and centre of all influence, power, and authority in Heaven, Earth, and Hell.

Impossible Things.

45. But "*it is impossible for God to lie*",[1] "*He cannot deny Himself*",[2] He cannot sin; He cannot reclaim a sinner against his will. $2+2=4$; He cannot make them $=5$. He cannot create another God, etc. It needs no argument to show that such statements do not limit omnipotence; they are not so much impossibilities as contradictions, absurdities, impieties. St. Thomas remarks: "It is better to say that impossible things cannot be done rather than that God is not able to do them." The fundamental laws of thought and being, the laws of mathematics and metaphysics, are unalterable and eternal; omnipotence cannot change them, for they are, so to speak, shadows of the incomprehensible laws of God's infinite, ineffable Being.

God is Love.

46. God is Love; He is ineffable Holiness. To love is to wish good to, to have an affection for, an attraction to, some other person or object, and to desire the possession of the person or object so beloved; love is consummated in union. An artist has an affection for his own productions; a mother naturally loves her child; a spouse desires the possession of her husband. Love, says the author of the *Spiritual Exercises*, consists in mutual communication or exchange of good gifts; the lover communicates what he has to the object of his love, who makes a like return.

Sum of Love.

47. God is the infinite sum of all love. He loves His Divine perfections with an infinite love, for with them His Will is in absolute and perfect harmony; in this consists His sublime Holiness. He loves His creatures for the good He sees reflected in them, and by consequence hates evil. Earthly love, whether the tender love of a parent, the dependent love of a child, the compassionate love of a friend, the grateful love of a dependent, the respectful love of a servant, the passionate love of youth, is but a divided image

[1] Heb. vi. 18. [2] 2 Tim. ii. 13.

of the boundless love of God. Knowing Himself as the supreme Good, God loves Himself infinitely, and finds in Himself His own supreme happiness and infinite complacency. He loves His creatures without exception—"*For Thou lovest all things that are, and "hatest none of the things which Thou hast made: for "Thou didst not appoint or make anything hating it*"[1]—but He loves ordinately, and according to reason, justice, and truth, in proportion to their holiness and likeness to Himself found in them.

48. God claims our whole heart in return for His infinite love of us; we should love our fellow-creatures for the sake of God alone, as the Blessed do in Heaven. "*Thou shalt love the Lord thy God with thy whole heart, "and with thy whole soul, and with thy whole strength.*"[2] "*Thou shalt love thy friend as thyself. I am the Lord.*"[3] And again: "*He who loveth father or mother more "than Me, is not worthy of Me;*"[4] "*If anyone cometh "to Me, and hate not his father and mother, wife and "children, brothers and sisters, yea, even his own life, "he cannot be My disciple.*"[5]

Love and Hatred.

49. The correlative antithesis of love is hatred: "*. . . The Lord thy God is a consuming fire, a jealous God.*"[6] Love must hate its opposite, and in direct proportion to its love: "*Jacob have I loved, but I have hated "Esau.*"[7] Jacob was the typical observer of God's law, Esau was the typical contemptuous transgressor. The wicked will be flung by the "*wrath of the Lamb*" from the Presence of God "into the vast chaos of eternal night" as far as His omnipotence can fling them, but He will select the true and faithful ones by His love to repose in His Bosom, in the light of His glory for ever; "*for love is strong as death, and hard "as hell is jealousy, its lamps thereof are lamps of fire "and flames.*"[8]

50. Love is the strongest force in nature, and so also in grace. It transforms itself into the image of the beloved; God in His love made us in His image,

[1] Wisd. xi. 25. [2] Deut. vi. 5. [3] Lev. xix. 18.
[4] St. Matt. x. 37. [5] St. Luke xiv. 26. [6] Deut. iv. 24.
[7] Rom. ix. 13. [8] Cant. viii. 6.

and then became Incarnate to place Himself, so to speak, on our level. Unconsciously we imitate what we love and admire, and from loving God we become holy. Some theologians hold that sanctifying grace and Divine charity are identical even outside the Divine Essence. To say that God is love is to say that He is holy, and the measure of our love of God is the measure of our sanctity.

Sanctity.

51. Sanctity in the world of grace corresponds to beauty in the realm of nature. Beauty is the perfect harmonious blending of colour and form, light and shade, line and curve. God is infinite Beauty, and a soul in perfect harmony with God is holy and fit for His presence, but "*without holiness no man will see "God.*"[1] A sanctified soul is exceedingly beautiful, and many saints even in this life have shown unmistakable signs of their holiness by the radiant loveliness of their countenance. "*Then shall the just shine "like the sun in the kingdom of their Father.*"[2] Many saints of humble parentage have by their holiness attained such courtesy and refinement of manner that they have commonly been reputed to have sprung of noble parentage; not a few have possessed such an ardent affection of God that they have found this mortal life insupportable, and have expired in an act of love.

52. We may sum up this part of our subject in the words of the latest Vatican Council: "The Holy "Catholic Apostolic Roman Church believes and pro- "fesses that there is one living and true God, Creator "and Lord of Heaven and Earth, omnipotent, eternal, "immense, incomprehensible, infinite in intellect, and "will, and in all perfection; Who being One, singular, "absolutely simple, and unchangeable spiritual sub- "stance, is to be regarded as distinct, really and in "essence, from the world, most blessed in and from "Himself, and unspeakably elevated above all things "that exist, or can be conceived, except Himself."[3]

God distinct from the World.

[1] Heb. xii. 14. [2] St. Matt. xiii. 43.
[3] Vatican decree, Denz, 1631.

CHAPTER IV

THE MOST HOLY TRINITY

Mysteries.

53. THE mystery of the Blessed Trinity is the first and greatest of all the Christian mysteries. A mystery is a truth above and beyond our reason ; it is not *against* science and reason, for God is the Source of all science and the Author and End of reason. There are mysteries in nature ; we are surrounded by phenomena which the highest intellect cannot understand or explain, for not only is the human mind limited, but it has been impaired by the Fall. For instance, life is a mystery to us ; we see it in the tiniest flower that blows as in the giant forest tree (simple organic insensate life), in those minute organisms such as "rotifera" as in the lordly elephant (sensitive life), and in man himself (intellectual life), but we cannot understand it. To say that it is "correspondence with environment," or, with the scholastics, "the activity by which a thing moves itself," or "the sum of the functions which resist death,"[1] or "a centre of intersusceptive assimilative force capable "of reproduction . . ."[2] or "the continuous adjust-"ment of internal relation with external relations,"[3] etc., is not to explain it ; it remains still a mystery. In the same way, gravitation, capillary attraction, the electric forces of nature and the like, may be known and recognised by their effects, but no human intellect in its present state can comprehend them. Since, then, God is infinitely above us, we must be prepared

Life a mystery

[1] Bichat. [2] Professor Owen. [3] Herbert Spencer.

to find mysteries in Religion, truths beyond the measure of our mind and the scope of our intellectual faculties.

Necessity of Faith.

54. God may be known by the light of reason, but this knowledge is not sufficient to enable a man to attain his end. He must be known also by the supernatural light of faith even in such points of doctrine as may be arrived at by a process of reasoning; in other words, he must accept the truth of God, whether natural or revealed, on God's own authority. "*Without faith it is impossible to please God. For he that cometh to God must believe that He is, and is the Rewarder of them that seek Him.*"[1]

God, had He willed, could by His omnipotent power have so revealed Himself to us in this life as to make doubt an impossibility and disbelief an absurdity—"*the devils believe and tremble*"[2]—but it has pleased Divine Wisdom to appeal not to our intellects, but to our wills, giving us, however, sufficient knowledge to show that His Truth is not repugnant to reason.

Humility and Faith.

It is by faith that man shows his humility and obedience, and his readiness to submit his will absolutely to the Will of his Maker. In order to attain his end and save his soul, he must be prepared to accept as true, and act upon as true, whatever God proposes to him, and to submit his own judgment with childlike docility in matters even which do not coincide with his own views and opinions, or which *seem* to be against his own reason. "*Amen, I say to you: Whoever will not receive the Kingdom of God as a little child, shall not enter therein.*"[3] The most learned theologian and the simple peasant alike in matters of religion "*live by faith.*"

What Faith is.

55. Faith is the assent of the intellect to a truth unknown or unknowable on the authority of another; believing what is not or cannot be understood on the testimony of someone worthy of credit. Faith does not believe everyone and everything—that is credulity and not virtue; faith must be satisfied that it is

[1] Heb. xi. 6. [2] St. Jas. ii. 19. [3] St. Mark x. 15.

standing on firm ground, it must have the assurance of reason before it makes its venture. In the natural order we are continually exercising this virtue in our social life, but we do not believe everybody nor all alike; we require some proof of the trustworthiness of the one in whom we place confidence. Thus, we accept on faith the calculations of astronomers, the testimony of travellers as to the existence of foreign parts, and we place our treasures in a bank; no one calls our good sense in question for so doing.

Divine Faith.

56. For ordinary matters a human authority is sufficient, but in religion a Divine authority is essential; if the authority to which faith is given is Divine, the act is supernatural and meritorious of eternal salvation. "*Abraham believed God, and it* "*was reputed to him unto justice, and he was called the* "*friend of God.*"[1] But this assent can only be made by the assistance of God's grace, which is, however, given freely to all who seek after God; for without this act of faith it is impossible for a soul to be raised to the supernatural state. Faith, then, is "the begin- "ning of man's salvation, the foundation and root of "all justification";[2] according to the same Council (Sess. III. c. 3), "it is a supernatural virtue through "which, by the influence and with the aid of the grace "of God, we believe that the things which He has "revealed are true, not because of their intrinsic "truth seen by natural light, but on the Authority "of God Himself, Who has given the revelation, Who "cannot be deceived nor deceive."

The child brought to Baptism is solemnly interrogated by the priest: "What dost thou seek from the "Church?" To which is replied: "Faith." Then: "What doth Faith bring thee to?" To which it is instructed to reply by the mouth of its sponsors: "Life everlasting." God requires an explicit act of faith on the part of those who have come to the use of reason, but the Divine Mercy is satisfied with

[1] Gen. xv. 6; St. Jas. ii. 23.
[2] (Definition of the Council of Trent, Sess. VI., c. 8.)

an implicit act from children, accepting instead the faith of the sponsors.

57. As to pagans, theologians teach that by "a "necessity of means"—that is, by a supernatural act of faith which is absolutely necessary as the instrumental means of man's salvation—they must believe explicitly that there is "One God, and that He is "the Rewarder of the Good," and that by consequence He punishes evil-doers, according to the words of St. Paul. By a "necessity of precept"[1] they must believe implicitly the whole Revelation of God; they must be in such a disposition of mind as to believe and accept all the truths of Revelation as soon as they know that such truths have been revealed. Pagans.

58. Faith is meritorious of Eternal Life. In the bare sense of the word, nothing that man can do destitute of Divine grace can merit salvation, for no natural virtue can merit a supernatural reward—the two are simply incompatible; but since God has made certain conditions, and has promised Heaven if these conditions are fulfilled, and since also man uses his free-will in fulfilling these conditions, he may truly be said to merit Heaven when he does so. When he is thus raised to the supernatural state all his actions, unless in themselves sinful, may be made meritorious of Eternal Life; that is to say, each act he performs may obtain for him a further degree of glory which will last for ever. For instance, a rich noble, dismounting, says to a street Arab: "Hold "my horse for five minutes, and I will give you £500." The boy does so, and may truly be said to have earned the money, though it is quite out of proportion to the act performed. Further, if the nobleman should formally adopt him for his son, he would afterwards have a legal right to all the privileges of sonship. Faith meritorious.

Theologians recognise two kinds of merit: (1) congruous, and (2) condign; that which is (1) *fitting*, and that which has (2) a claim in justice as against a person or a personal right. Thus, it is congruous or fitting that a man who lives a virtuous life in the order of

[1] Heb. xi. 6.

nature should receive from God the gift of faith; when he has been raised to the supernatural state by this gift, his good actions have a condign merit or merit of justice, on account of the dignity of his state and the promises of God.

Mystery of the Trinity stated.

59. The mystery of the most Holy Trinity is this: In the Godhead there are Three Divine Persons, the Father, the Son, and the Holy Ghost, absolutely and numerically distinct, equal in power and majesty and in all other Divine perfections, and yet these Three Divine Persons are not three gods but One God. These Divine Persons are each and severally absolutely identical with the Divine Essence and in infinite simplicity, and yet absolutely opposite and incommunicable in their several relations to each other. They are One, not by such an impossibility as that $1+1+1$ might in some region or other $=1$, but really, substantially, truly, simply, and numerically. It may be worthy of remark that we do not say that God is Three and One in the same sense—not that Three Persons are One Person, or One God three gods, but that in the One God are Three Persons. That we do not understand this mystery follows from the fact that our mind does not so much grasp simple truths as argue from point to point by means of comparisons, analogies, and the like, and there is nothing like this mystery in the whole range of our experience. St. Augustine, urged to explain this mystery more fully, exclaimed: "Then give me another God!" To quote that part of the Athanasian Creed which deals with this subject:

"Now the Catholic Faith is this, that we Worship "One God in the Trinity, and the Trinity in Unity.

"Neither confounding the Persons nor dividing "the Substance.

"For there is One Person of the Father, another of "the Son, and another of the Holy Spirit.

"But of the Father, and of the Son, and of the "Holy Spirit, the divinity is one, the glory equal, "the Majesty coeternal.

" Such as the Father is, such is the Son, such is " the Holy Spirit.

" The Father is Uncreate, the Son Uncreate, the " Holy Spirit Uncreate.

" The Father is Immense, the Son Immense, the " Holy Spirit Immense.

" The Father is Eternal, the Son Eternal, the Holy " Spirit Eternal.

" And yet They are not three eternals; but One " Eternal.

" So that there are not three Uncreated; but One " Uncreated, and One Immense.

" In like manner the Father is Omnipotent, the " Son Omnipotent, the Holy Spirit Omnipotent.

" And yet not three omnipotent, but One Omnipo- " tent.

" So the Father is God, the Son God, the Holy " Spirit God.

" And yet not three gods, but One God.

" So the Father is Lord, the Son Lord, the Holy " Spirit Lord.

" And yet there are not three Lords but One " Lord.

" For as we are compelled by the Christian verity to " acknowledge each several Person to be God and Lord; " so we are forbidden by the Catholic Religion to " say that there are three gods or lords.

" The Father is made by none, neither created, nor " begotten.

" The Son is of the Father alone; not made, nor " created, but begotten."

" The Holy Spirit is from the Father and the Son, " not made, nor created, nor begotten, but proceeding.

" Therefore there is One Father, not three fathers, " One Son, not three sons, One Holy Spirit, not " three holy spirits.

" And in this Trinity nothing is before or after, " nothing greater or less;

" But the whole Three Persons are co-eternal and " co-equal.

" So that through all things, as has already been

" said above, both the Unity in the Trinity, and the " Trinity in the Unity is to be worshipped.

" He therefore who would be saved must thus " think of the Trinity. . . ."

Terms: Essence.

60. By Essence we understand that which makes a thing to be what it is—that which is conceived as being the " what " without which a thing cannot exist, or even be conceived as existing; it is thus, in the general sense, equivalent to Being.

Nature.

We can only know an essence by its activities; so considered it is termed Nature. The nature of a thing, therefore, is its essence considered as operative.

Substance

Substance is essence as opposed to accident; it is conceived as being capable of existing of itself without any support outside itself. Accident is that which cannot exist alone, but must inhere in a substance. Thus, the essence of a stone wall is that which makes it precisely what it is; capability of resistance, etc., is its nature, while whiteness (if it be white) is one of its accidents.

Personality.

A person is an intellectual or reasoning individual being, endowed with free-will; thus, both angels and men are persons. The three Divine Persons, however, are not three individuals nor three gods, though they are distinct, because each and all Three have one and the same identical infinite Nature, Substance, or Essence.

Images from Nature.

61. There are images of this mystery in Nature; the story of St. Patrick is well known. He was teaching the people this great mystery, and seeing the shamrock growing at his feet plucked a trefoil, and, holding it up, exclaimed: " How many leaves are " here ?" Some said " Three " and some said " One." " You are both right," he said, " for there are three " in one and one in three; such is the mystery of " the Holy Trinity."

Light, which symbolizes the purity, simplicity, and unity of God, is composed of three primary colours—purple, red, and green as seen in the spectrum (in pigments yellow, blue, and red)—and these represent

power, knowledge, and love, also the flame, the light, and the heat are inseparable.

Intellect, Memory, Will.

Again, our soul, which is a spirit, and therefore indivisible in its essence, has, nevertheless, distinct powers or faculties: the intellect, the memory, and the will. The intellect is that faculty by which we understand, reason, and draw inferences and conclusions; the will is that power by which we choose or refuse whatever presents itself within the scope of our possibilities; the memory is that faculty by which we are able to recall a past event, impression, thought, word, or sensation.

Intellect and Will in God.

62. Since all things are ever present to God, we may say that there is nothing in Him which corresponds with our memory; He has, or rather He is, the Infinite Intelligence, and has an omnipotent, irresistible, and all-holy Will.

God the Son.

By an infinite act of His intellect, God the Father begets, conceives, and brings forth His only Son, "*the Brightness of His glory, and the Figure of His "substance*";[1] and this act of generation is from all eternity to all eternity. The analogy of earthly fatherhood here fails, for an earthly son is inferior to his father in point of age, neither does the father communicate to his son his own identical nature, but a nature only specifically the same; nor is he the independent author of his being.

The Eternal Word.

God the Son is called the Eternal Word; for as a word is the expression of some idea conceived in the mind, so He, conceived in the Mind of His Father, comes forth, "*the Brightness of Eternal Light, and "the unspotted mirror of God's Majesty, and the "Image of His goodness.*"[2] "*In the beginning was "the Word, and the Word was with God, and the Word "was God.*"[3] In like manner He is called the Eternal Wisdom, because He is the personification (using the word in its strict sense) of that sublime eternal act by which God infinitely knows Himself. As such He is extolled in the sapiential books of Holy Scripture.

The *Filioque* clause was introduced into the Nicene

[1] Heb. i. 3 [2] Wisd. vii. 26. [3] St. John i. 1.

Creed, without authority, in Spain in the fifth century. Thence the custom of singing it in the Mass passed to Gaul and Italy, Rome tolerating it. It was the pretext by Photius, Bishop of Constantinople, for his Schism in A.D. 870, though the doctrine was clearly taught by the Greek Fathers, notably St. Athanasius, St. Gregory Thaumaturgus, St. Gregory of Nyssa, and St. Cyril of Alexandria. Rome authorized and adopted it about A.D. 1014.

God the Holy Ghost.

63. By an infinite act of the Will, God the Father and God the Son conjointly, as from one undivided principle, send forth the Holy Spirit, from all eternity and to all eternity; hence the name of Spirit or Breath, and as He proceeds by love, and it is love which sanctifies, He is called Holy. In other words, the infinite love of God the Father for His One begotten Son, and the infinite love of God the Son for His Eternal Father—this mutual love produces a third Divine Person, God the Holy Ghost; in Him Infinite Love is consummated; He is the personification (using the word absolutely) of the Infinite Love of God for His own Divine infinite perfection. He proceeds by spiration, not generation, from the Father and the Son, and with the Son eternally, as it were, returns to the Bosom of the Father. "*When "the Paraclete cometh, Whom I will send you from "the Father, the Spirit of Truth, Who proceedeth from "the Father, He shall give testimony of Me.*"[1] He is called the Paraclete or Comforter and Consoler, and Father of the poor, because through Him by appropriation all gifts of grace are communicated to men. "*I will give you another Paraclete that He "may remain with you for ever.*"[2]

Appropriation.

64. Though the Three Divine Persons are equal in all infinite perfection and simplicity, yet by appropriation power is ascribed to God the Father, wisdom to the Son, and sanctity to the Holy Spirit; though the Three Divine Persons co-operate with perfect unity in all things, yet the work of Creation is ascribed to God the Father, Redemption to God

[1] St. John xv. 26. [2] St. John xiv. 16.

the Son (and actually belongs to Him also, because by His Incarnation He wrought it), and Sanctification to the Holy Spirit.

Procession is defined as the origin of one thing from another; it generally implies movement or change, as, for instance, when a branch proceeds from or has its origin in a tree; but this movement must be altogether denied in the Divine processions. Procession.

Generation is the origin or procession of a living being, from a living being as from a conjoint principle, in a similitude of nature and by force of its procession, as when a child proceeds from its parents. In the Godhead we must absolutely deny any sort of inferiority or dependence on the part of the Divine Person who proceeds, whether by spiration or generation. These processions also are not arbitrary, but absolutely necessary in the Godhead. Generation.

The eternal act of generation and procession constitutes, as it were, the activity in the Godhead, and this sublime Mystery, so vast and incomprehensible, so infinitely beautiful and majestic, is the Beatific Vision, the Glory and the Happiness of Heaven, filling the inhabitants with such rapture and delight that they incessantly adore and cry: "*Holy, Holy, Holy, Lord God Almighty, Who was, and "Who is, and Who is to come.*"[1]

65. This mystery was not made known to mankind until the coming of the Son of God; probably, however, it was made known to many of the saints of the Jewish dispensation, for our Lord said: "*Abraham "your Father rejoiced that he might see My day: he saw "it, and was glad.*"[2] There are unmistakable traces of it in the Old Testament. For instance, in the opening words of Genesis: "*In the beginning*"—that is, in God the Son (this name, Beginning, is used by our Lord of Himself when asked by the Pharisees: "*Who art Thou? Jesus said: The Beginning, "Who also speak to you*";[3] and again: "*I am Alpha "and Omega, the Beginning and the End*")—"*God*"—that is, God the Father—"*created Heaven and Earth*

[1] Apoc. iv. 8. [2] St. John viii. 56. [3] St. John viii. 25.

. . . *and the Spirit of God moved over the waters.*"[1] Again, a Hebrew word for God is a plural substantive, as we read further: "*God said, Let US make* "*man,*" etc. God appeared to Abraham as "*three* "*men*";[2] he saw three, St. Ambrose says, but adored One. Moses also was taught by God to use a triple blessing: "*The Lord bless thee and keep thee: the Lord* "*show His Face to thee and have mercy on thee; the* "*Lord turn His countenance to thee and give thee* "*peace;*"[3] then we have David's triple act of praise:

"*Let the people, O Lord, confess to Thee: let all*
"*the people give praise to Thee: the earth hath*
"*yielded her fruit.*
"*May God, our God, bless us.*
"*May God bless us: and all the ends of the earth*
"*fear Him.*"[4]

Isaias in vision heard the Seraphim cry aloud: "*Holy, Holy, Holy, the Lord God of hosts, all the earth* "*is full of His glory.*"[5]

Sign of the Cross.

66. We remind ourselves of this mystery of the Unity in Trinity and Trinity in Unity by making the sign of the Cross.[6] It is made with the first three fingers (excluding the thumb) of the right hand. We first touch the forehead, and say: "*In the Name of the* "*Father,*" for He is the Head of the Blessed Trinity; then we bring our hand down in a straight line to the bottom of the breast, and say: "*and of the Son,*" for the Son came down from His Father to the earth; and then we make a straight line from the left to the right shoulder, and say: "*and of the Holy Ghost.* "*Amen,*" for the Holy Ghost proceeds from the Father and the Son. With this sign all devotions and prayers are reverently begun. Or, before the Gospel in Holy Mass, three small crosses are made with the right thumb on the forehead, lips, and breast, and we beg the Most Holy Trinity that the Holy Gospel may come into our minds, may be implanted in our hearts, and may show itself in our words. This first and last of all the mysteries of

[1] Gen. i. [2] Gen. xviii. 1, 2. [3] Num. vi. 25.
[4] Ps. lxvi. 6-8. [5] Isa. vi. 3. [6] See also par. 119.

Religion permeates all the worship of the Catholic Church. The Doxology was ordered by Pope St. Damasus in A.D. 378, to be used at the end of every Psalm in the Divine Office : Doxology.

"Glory be to the Father, and to the Son, and to the Holy Ghost :
"As it was in the beginning, is now, and ever shall be ;
"World without end. Amen."

A similar one is used at the end of every hymn in the divine Office, as, for instance (translated) :

"Praise to the Father as is meet,
"Praise to the Only Son,
"Praise to the Holy Paraclete
"While endless ages run."

CHAPTER V

GOD THE CREATOR: TRIAL OF THE ANGELS

God alone from Eternity.

67. From all eternity God reigned alone; He needed nothing to complete His infinite happiness, His Divine perfection, His essential glory, and so, had He willed, He would have remained to all eternity. But in the overflowing abundance of His love, He determined to create beings who should share His happiness and glory, and reflect, each in a different measure and manner, His own immeasurable attributes.

It is an open question whether God decreed, in point of order, the Incarnation before the foreknowledge of the Fall—whether, that is, if Adam had not sinned, the Incarnation would have taken place at all. The fact that the Incarnation "crowns creation" does not prove the affirmative opinion, for creation would have been relatively perfect without it, and God is not bound to do the better thing. The beautiful passages quoted from Scripture, relating first to Divine Wisdom, and applied in a secondary sense to Our Lady by the Church, seem to favour the affirmative view. Of course, as things are, the chief office of the Son of God made Man is that of Divine Redeemer.

Decreed to create.

In His eternal counsels He first decreed the Incarnation of His Divine Son, Who was to be "*the "Image of the invisible God, the First-begotten of every "creature,*"[1] in Whom should dwell "*all the fulness of "the Godhead corporally,*" in order that the glory of the Eternal Word might be made visible through the

[1] Col. i. 15; ii. 9.

glistening garments of His Sacred Humanity.[1] By the same decree of His goodness, He chose and predestined the all-holy Virgin Mary to be the Divine Mother, and by consequence the august Queen of all creation; for, whereas other saints and angels were to reveal one or more of the Divine glories, SHE was destined to be the perfect mirror of them all, in order that SHE might give flesh to the Son of God without causing Him to lose a feature, if one may say so, of His Divinity. SHE was to be, what St. Augustine called her, the "Forma Dei," which we may interpret as the Mould of God. "*I came out of the mouth of the "Most High, the firstborn before all creatures. I made "that in the Heavens there should rise light that never "faileth, and as a cloud I covered all the earth. . . .*"[2] "*Then the Creator of all things commanded, and said "to me: and He that made me rested in my tabernacle, "and He said to me: Let thy dwelling be in Jacob, and "thy inheritance in Israel, and take root in My elect. "From the beginning, and before the world, was I "created, and unto the world to come I shall not cease "to be, and in the holy dwelling-place I have ministered "before Him. . . .*"[3] "*I am the Mother of fair love, and "of fear, and of knowledge, and of holy hope.*"[4] "*The "Lord possessed me in the beginning of His ways, "before He made anything from the beginning. I was "set up from eternity, and of old before the earth was "made. . . .*"[5] "*When He prepared the Heavens I "was present: when with a certain law and compass "He enclosed the depths. . . . I was with Him form-"ing all things: and was delighted every day. . . .*"[6]

Then God decreed the creation of the angelic host to surround the throne of His Majesty, and the human race to be subjects and brethren of His Divine Son. He foresaw the prevarication of the rebel angels and the fall of Adam, and in His infinite wisdom provided accordingly.

Creation of the Angels.

68. In the time appointed, God created "*the "Heaven and the earth.*" By Heaven we may under-

[1] St. Mark ix. 2. [2] Ecclus. xxiv. 5, 6. [3] Ecclus. xxiv. 12-14.
[4] Ecclus. xxiv. 24. [5] Prov. viii. 22, 23. [6] Prov. viii. 27-30.

stand the Home of God's faithful Angels and Saints, where He unveils the splendours of His glory; it is not material, but spiritual, and there are different heights of glory and heavens above heavens. Thus, St. Paul tells us he was "*caught up to the third heaven*," and our Lord says: "*In My Father's House are many mansions.*"[1]

The angels were the first act of God's creative power. In an instant, by an act of His Will, He called them into being, in thousands of millions, as is believed: "*Thousands of thousands ministered, and ten times a hundred thousand assisted Him.*"[2] Some theologians suppose that He created them when He said: "*Let there be light made*,"[3] and separated the good angels from the bad when "*He divided the light from the darkness.*" Each angel is held to be a distinct act of creation and a distinct species; they are grouped in nine choirs or three Hierarchies. There are:

1. Angels, Archangels, Principalities, administering spirits having the care of souls, of dignities, and empires respectively. "*He shall give His angels charge concerning thee.*"[4] Each soul has a guardian angel; as we learn from the words of our Lord, "*their angels in Heaven always see the face of My Father Who is in heaven.*"[5] So when St. Peter was delivered from prison by an angel, and notified his presence to the maid who answered the door of the house where he sought refuge, those within, thinking it impossible for him to have escaped, said: "*It is his Angel.*"[6]

2. There are ruling spirits, Powers, Virtues, Dominations; these, according to St. Thomas Aquinas, control the elements, have power over evil spirits, and to them is committed the guardianship of nations, countries, and cities. "*Come over and help us!*"[7] said the Angel of Macedonia to St. Paul.

3. Thrones, Cherubim, and Seraphim are worshipping spirits; these minister to the Divine Majesty, compose

[1] St. John xiv. 2. [2] Dan. vii. 10. [3] Gen. i. 3.
[4] Ps. xc. 11. [5] St. Matt. xviii. 10. [6] Acts xii. 15.
[7] Acts xvi. 9.

the "*Great White Throne*," adoring God in His immediate Presence.

Pure Spirits.

Angels are pure spirits, endowed with an intellect of a high order, able to grasp a truth without the laboured process of reasoning, and a free-will of indomitable power; they are of exceeding beauty, and so great in majesty that Daniel, when he saw St. Gabriel, "*fell on his face trembling*",[1] and even St. John fell at an Angel's feet to adore him with Divine honour.[2] It is impossible for us to have any true conception of the form of an Angel; even the inspired prophet Ezekiel[3] is unable, with our poor language, to give but a vague notion of their appearance.

> " . . . In the world of spirits nought is found,
> " To mould withal and form into a whole
> " But what is immaterial; and thus
> " The smallest portions of this edifice,
> " Cornice, or frieze, or balustrade, or stair,
> " The very pavement is made up of Life—
> " Of holy, blessed, and immortal beings,
> " Who hymn their Maker's praise continually."
>
> NEWMAN: *Dream of Gerontius.*

The Trial of the Angels.

69. In a moment they were created, and stood, so to speak, upon the threshold of Heaven in all their magnificence and glory, in their varied ranks and hierarchies. But before they were admitted into the unveiled glory of God, they were put upon their trial, for they were given free-will: they had the power of choosing by an act of their own their own high destiny; being created in sanctifying grace, they had a right and claim to the Beatific Vision, provided they were faithful in fulfilling the will of God about to be revealed. Not, however, were they free in serving or not serving their Creator, for it would be impossible for God to create any being and then emancipate it from His service; all creatures must serve God, either in the circle of His goodness and love, as it were, or in the circle of His avenging justice.

Its Nature uncertain.

As to the nature of their probation, nothing *de fide* is known; St. Jude simply says: "*They kept not*

[1] Dan. iii. 17. [2] Apoc. xix. 10. [3] Ezek. x.

"*their principality, but forsook their own habitation*";[1] St. Peter: "*God spared not the angels that sinned*";[2] St. John: "*The dragon fought and his angels.*"[3] The following account is, for the most part, the sum of the revelation given in *The Mystical City of God*, by Mary of Jesus of Agreda, published with the approval[4] of Holy Church.

The Angels were given a clear knowledge of the Divine Being, with the Unity of Essence and Trinity of Persons; they had abundant light with regard to good and evil, reward and punishment.

The Prince of the Angel Hosts was called Lucifer, or Light-bearer, since it was his office to reflect the uncreated light of God upon the lower angels:

> "He was the seal of God's resemblance—wise—
> "Perfect in all the gifts that angels prize;
> "Admired by all the legions of the skies."

First Stage of Trial.

They received a command from God to adore Him as their Creator; all obeyed, but with some difference. Lucifer submitted, but not with perfect charity, and his baseness, though it did not altogether deprive him of grace, yet weakened his disposition for good. He was content, says St. Thomas Aquinas, with his natural glory and happiness, and rejected all trial and the offer of God's grace of perseverance. He would

[1] St. Jude vi. [2] 2 St. Pet. ii. 4. [3] Apoc. xii. 7.

[4] The approbation given by the Church to such private revelations as the above, the Visions of St. Bridget, St. Gertrude, St. Catherine of Genoa, Sister Ann Catherine Emmerich, and the like, by no means claims our assent to the incidents they disclose as being of Divine faith. The approbation is, so to speak, negative; the Church guarantees that there is nothing in them against faith or good morals, and commends the reading of them for the edification and help of the faithful. But though we are not bound to believe them as literally true in detail, we are not allowed to treat them with contempt, for they have a presumption in their favour; according to the words of Joel: "*I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy: your old men shall dream dreams, and your young men shall see visions.*"*

* Joel ii. 28.

be sufficient in himself, and claimed heaven as his right.

Second Stage of Trial.

God made known to them that He would create a lower order of being, the human race, and that His Divine Son would become Incarnate, and would thus raise human nature to the hypostatic Union. They received a command to adore the Word about to become Incarnate, and to acknowledge the God Man as their King and Lord:

"Ye sons of God, adore the Son of Man."

Lucifer resisted this command, being envious because God had not chosen the nature of angels for this dignity: "*Being made so much better than "the angels, as He hath inherited a more excellent "Name than they . . . to the angels indeed He saith: "He hath made His angels spirits, and His ministers "a flame of fire. But to the Son: Thy Throne, "O God, is for ever and ever: a sceptre of justice is "the Sceptre of Thy Kingdom. . . .*"[1] Lucifer wished the Glory of Christ to be paid to himself, and endeavoured to win over to himself the Angelic hosts, persuading them that he would be their chief, and would found a kingdom independent of God's anointed One.

Third Stage of Trial.

God further made known that the Virgin Mother of the Word Incarnate would be enriched with gifts of grace and glory so great that SHE would surpass all other creatures, angelic as well as human. "*And "a great sign appeared in Heaven; a Woman clothed "with the Sun, the Moon under her feet, and on her "Head a crown of twelve stars. . . .*"[2] "*And SHE "brought forth a Man Child, Who was to rule all nations "with an iron rod: and her Son was taken up to "God and to His throne.*"[3] They were commanded to acknowledge Her for their Queen. Then Lucifer, with horrible blasphemies, broke out into open rebellion against God; he condemned these decrees as unjust and injurious to his own greatness. He cried out in his fury: "*I will ascend into Heaven;*

[1] Heb. i. 4, 5, 8. [2] Apoc. xii. 1. [3] Apoc. xii .5.

" I will exalt my throne above the stars of God ; I will " sit in the mount of the covenant, in the sides of the " North. I will ascend above the clouds, I will be " like unto the Most High."[1] *" I will not serve."*[2] He succeeded in seducing multitudes of the angels : *" His tail drew the third part of the stars of Heaven."*[3]

The Fall of the Angels.

69A. Lucifer in his pride, shorn of the brightness of his former glory, and transformed by his sin into the Prince of darkness, rallied his rebellious followers, now hideous demons, and with implacable hatred and malice made a mad assault against the serried ranks of the invincible armies of the skies ; St. Michael and his loyal legions rose in solemn protest and in holy anger to defend the prerogatives of God. Their fierce battle cry, *" We will not serve,"* was answered by St. Michael's, *" Quis ut Deus !"* (*Who is like God !*) The Angels of Light, and the powers of evil met in fatal conflict. *" And there was a great " battle in Heaven ; Michael and his angels fought " with the Dragon, and the Dragon fought and his " angels : and they did not prevail, neither was their " place found any more in Heaven. And that great " Dragon was cast down, the Ancient Serpent, who is " called the Devil and Satan, who seduceth the whole " Earth . . . and the angels were thrown down with him,"*[4] *" drawn down by infernal ropes to the lower hell, unto " torments, to be reserved unto judgment."*[5] *" How " hast thou fallen from Heaven, O Lucifer, who didst " rise in the morning !"*[6] *" I saw Satan,"* said our Lord, *" like lightning falling from Heaven."*[7] God, on the instant in His mercy, prepared for them the pit of Hell, where they might hide themselves from the extremest severity of the Divine wrath ; *" ever- " lasting fire prepared for the devil and his angels."*[8] They sinned without hope of pardon, and, realizing the loss of God and Heaven by their keen intellectual powers, were filled with hatred of God and His elect ; moreover, since they retain all their wonderful

[1] Isa. xiv. 14. [2] Jer. ii. 20. [3] Apoc. xii. 4.
[4] Apoc. xii. 7, 9. [5] 2 St. Pet. ii. 4. [6] Isa. xiv. 12.
[7] St. Luke x. 18. [8] St. Matt. xxv. 41.

natural powers, they suffer all that their most exquisite sensibilities can loathe or fear.

"All praise to Him, at Whose sublime decree
"The last are first, the first become the last;
"By Whom the suppliant prisoner is set free,
"By Whom proud firstborns from their thrones are cast;
"Who raises Mary to be Queen of Heaven
"While Lucifer is left condemned and unforgiven."

CARDINAL NEWMAN: *Dream of Gerontius.*

CHAPTER VI

GOD THE CREATOR: THE FALL OF ADAM

Earth created.

70. It would seem that the lower world was in process of formation during the creation and trial of the angels, for we read that the great dragon was "*cast unto the earth.*"[1] God then proceeded to carry out His design of creating the human race, not in a moment, but in many ages of time; beginning from the lowest form of created nature, step by step He developed the whole universe in six distinct but indefinite periods called by analogy days.[2] It may be that God revealed the Creation to Moses by six visions: "*and there was evening and morning one day*"; and "*the evening and the morning were the second day*," etc.[3]

Adam created.

Adam was created last of all; he contained the elements of the lower forms of creation in his body and the angelic in his soul, and thus united heaven and earth. God created his body from "*the slime of the earth*," either immediately, or by some

[1] Apoc. xii. 9.

[2] It will be observed that the word "day" is often used in Holy Scripture for a period of time not strictly of twenty-four hours' duration; for instance:

(i.) "He called the light 'day'" (Gen. i. 5) merely to distinguish it from "night"—in other words, "daylight."

(ii.) Four "days" before the sun was created can hardly be days in the literal sense.

(iii.) The whole period of "six days" (Gen. ii. 4) is called one day. The old theory of six literal days, therefore, need not be strictly adhered to; indeed, the contrary opinion has now most favour.

[3] Gen. i. 5, 8.

process of evolution through a series of lower forms, as St. Augustine seems to suggest; then "*He "breathed into his face the breath of life, and man "became a living soul.*"[1] That is to say, God gave him not only the physical nature which he has in common with the lower animals, but infused into it an intellectual, independently created soul, constituted in a state of supernatural sanctifying grace; he was created in innocence, free from concupiscence and passion, and having perfect command over his lower nature. He was perfect in every way; his mind was enlightened to know the use and essence of all he saw around him, so that he could give every thing its proper name. He knew the laws which govern the heavenly bodies, the laws of grace, and the will of God concerning himself and his destiny, which was the same as that of the angels. He was indeed lord of creation, being subject to none but God, Whose representative he was on earth. "*And "God created man to His own Image: to the Image "of God He created Him: male and female He created "them. And God blessed them, saying: Increase "and multiply, and fill the earth, and subdue it, and "rule over the fishes of the sea, and the fowls of the "air, and all living creatures that move upon the "earth.*"[2]

Perfect in Body.

Perfect in Integrity.

Perfect in Intellectuality.

Perfect in Spirituality.

71. God planted a garden of pleasure, and placed Adam therein to keep it. Since he was endowed with free-will it was necessary, or at least it seemed good, to Divine Wisdom that he should attain his end by the exercise of this his noblest faculty; wherefore to test his fidelity God put him on his trial. There were in the garden two trees of extraordinary virtue: the tree of life, and the tree of knowledge of good and evil. God said: "*Eat of every tree of "Paradise: but of the tree of knowledge of good and "evil do not eat, for in the day on which thou shalt "eat of it thou shalt die the death.*"[3] He bound him in virtue of holy obedience to restrain his natural

Eden.

[1] Gen. ii. 7. [2] Gen. i. 27, 28. [3] Gen. ii. 16, 17.

desire under penalty of eternal death; without giving the reason why, He imposed on him the obedience of his free-will to His own all-holy, omnipotent Will. Had Adam persevered, he would have been translated from the Earthly Paradise below to the Heavenly Paradise above, of which it was but a figure.

Loyalty's Reward.

Immortality of the Soul.

Philosophers hold that the soul is, *per se*, immortal, since it does not contain within itself the principle of dissolution, being a simple spiritual substance not made up of parts. Death is the cessation of life by corruption or annihilation, but creation and conservation in being belong to God only. He alone can cease to conserve a creature in existence, and He alone therefore can annihilate; the soul is therefore, *per se*, immortal.

Psychological Argument.

The body is certainly mortal *per se*, for its life depends on sustenance and the right harmony of its parts; whether, if proper aliment were supplied, it would naturally live for ever is doubted. Most would say that man's body can be immortal, even in a merely natural state, only by a preternatural gift of God.

Teleological Argument.

"The Mind is the subject of activities and powers "rising altogether above the needs of the present life; "it exhibits talents and aspirations which find not "their proper satisfaction here, but stretch out "beyond the present existence, demanding a future "state in which they may attain adequate realization.

Ethical Argument.

"Morality is an essentially *rational* phenomenon. "The reality of right and wrong, of duty and virtue, "of merit and responsibility, are amongst the most "certain convictions of our rational nature. . . . "Our whole rational moral nature affirms that this "(present world) cannot be the final outcome of "things; that it cannot in the last resort be as "well or better for those who violate the principles "of justice and those who faithfully observe the "moral law, seeking to conform their conduct to the "ideal of right and holiness.

Theistic Argument.

"An infinitely wise and benevolent God could "not have implanted in all men a yearning for "happiness whilst intending this natural desire to "be necessarily, finally, and universally frustrated. "Nor could He as a just and holy legislator have "imposed upon mankind His Moral Law whilst "leaving it incomplete and imperfect through "defective sanction. But if there be no future life "for man, God has done this ; hence we are bound "to conclude that God has designed to continue "the soul's conscious existence after death.

Argument from Universal Belief.

All peoples believe in a future state. "Such a "conviction, in opposition to all sensible appearances, "must spring, it is urged, from man's rational "nature, and must be allowed to be true, unless "we are prepared to hold that man's rational nature "inevitably leads him into error in a matter of "fundamental importance to his moral life."[1]

In due time "*God said, It is not good for man "to be alone : let Us make him a helpmate like unto "himself*";[2] in a wonderful manner, which, according to ascetical writers, foreshadowed the creation of the Church in distant ages, He "*cast a deep sleep "upon Adam, and while he slept, took one of his ribs "and filled up flesh for it. And the Lord built the rib "which he took from Adam into a woman, and brought "her to Adam.*" Adam, inspired by the Holy Ghost, said : "*This is now bone of my bones, and flesh of "my flesh ; she shall be called woman, because she "was taken out of man.*"[3] "*Wherefore a man shall "leave father and mother, and cleave to his wife : "and they shall be two in one flesh.*"[4] He, by this last utterance, divines say, foretold the Incarnation or spiritual marriage between God and human nature, by which, in His Church, we are made "*members of "His Body, of His Flesh, and of His Bones.*"[5]

Adam's Trial.

72. God allowed Lucifer to tempt Adam ; already, says St. Augustine, Adam and Eve had admitted the beginnings of evil by thinking little of God, and

[1] Father M. Maher's *Psychology* (Stonyhurst Series).
[2] Gen. ii. 18, 22. [3] Gen. ii. 23. [4] Gen. ii. 24. [5] Eph. v. 30.

allowing themselves to be distracted with things of sense. He was tempted that, like St. Michael, he might vindicate God's honour, show his own fidelity, and win his entrance into Heaven. Satan with diabolical subtlety and malice laid his plans, and "*by the "envy of the devil death came into the world.*"[1] Taking the form of a beautiful serpent (or taking possession of a serpent), he approached Adam on his weaker side, namely, through Eve. "*Why hath God com-"manded you not to eat of every tree of Paradise?*"[2] Instead of resisting at once this lying insinuation against the goodness and authority of God with St. Michael's "Who is like God!" she stooped to explain and reply: "*Of the fruit of the trees that "are in Paradise we do eat, but of the fruit of the "tree which is in the midst of Paradise, God hath "commanded us that we should not eat, and that we "should not touch it, lest perhaps we die.*" Lucifer immediately followed up the advantage he had gained over her soul by an insolent blasphemy: "*No, you shall not die the death, for God doth know "that in what day soever you shall eat thereof, your "eyes shall be opened, and you shall be as Gods, knowing "good and evil.*" Such words ought to have shocked and terrified her; but no, she was flattered. She saw "*that the tree was good to eat*"; true, but it was forbidden. She yielded to the "*concupiscence of the "flesh*";[3] *and to what was fair to the eyes* ("*concupiscence "of the eyes*"), *and delightful to behold* ("*the pride of "life*"), knowing the gravity and consequence of her act, for "*God created in them the science of the "spirit, He filled their heart with wisdom, and showed "them both good and evil,*"[4] she deliberately set God at defiance, took and ate, and with sweet, seductive words tempted her husband, who also ate with her.

Sentence on Adam.

73. Their eyes indeed were opened. As if a thunderbolt had fallen from the blue vault of heaven, the very foundations of the earth were shaken; the whole creation groaned; they saw their naked-

[1] Wisd. ii. 24. [2] Gen. iii. 1-19. [3] 1 St. John ii. 16. [4] Ecclus. xvii. 6.

ness, their shame and misery; their souls stript in that instant of sanctifying grace were hideous and, as it were, dead; in terror and dismay they fled and hid themselves "*amid the trees of Paradise.*"[1]

If Satan thought in his pride that he had frustrated the design of God by his temporary triumph over Adam, he was woefully confounded, and by his act only brought a still greater humiliation upon himself; for God determined to show mercy to the guilty pair, and decreed that Lucifer should be utterly crushed by the object of his special enmity, the humble Virgin, the second Eve, the Mother of the Incarnate Word.

According to His wont, assuming some appreciable form, God visited the Garden, and summoned them to appear before Him. He brought them to an acknowledgment of their crime, and made known to them the conditions on which they might hope for pardon. He promised the Divine Redeemer, by faith in Whom, in a life of penance, they would be saved the eternal consequences of their sin.

He pronounced a solemn curse on the Serpent, and to his confusion declared: "*I will put enmities "between the ethe Woman, and thy seed and her seed:*[2] "*She shall crush thy head, and thou shalt lie in wait "for her heel.*"[3] This gracious promise of God, made when He was pronouncing eternal doom, is happily called the Protevangel, the first good tidings to a fallen race.

The special punishment of Eve was that she should bring forth children in pain and sorrow, and should live in subjection to her husband; for "*Adam was "not seduced; but the woman being seduced was in*

[1] Rom. viii. 22.

[2] It is impossible to decide whether "ipse" or "ipsa" is the correct reading; in any case, the doctrine remains the same, for either God said that "She"—that is, Our Lady—would crush the head of the Serpent, by the aid of Her Divine Son, or that "He" would crush the Serpent's head through His Mother's instrumentality. St. Jerome, our oldest authority on Holy Scripture, in his works uses the feminine form, which is also found in several Hebrew codices; the "sensus fidelium" certainly would seem to be in favour of this form.

[3] Gen. iii. 15.

"*the transgression. Yet she shall be saved in child-*
"*bearing: if she continue in faith and love, and*
"*sanctification with sobriety.*"[1] Adam was condemned "*to eat bread in the sweat of his brow,*" and also (apparently for sickness and disease) "*the herbs*
"*of the field*",[2] in toil and labour he must till the earth which, made accursed by his sin, brought forth thorns and thistles. Both were to be afflicted with sorrow and infirmity, trial and temptation, and at last were to endure the agony of dying in the uncertainty of God's reward or reprobation, for God said: "*Dust thou art, and to dust shalt thou return.*"

God clothed them befittingly with the skins of beasts, and, lest they should eat of the Tree of Life and live on for ever in their present state, drove them out of Eden, guarding it with "Cherubim and a "flaming sword." He had given them opportunity of gaining Heaven by a right and lawful use of pleasure; having wilfully failed, they must now gain it by penance.

This simple narrative of the fall of our first parents is the only key to the misery of this present life, a question which has vexed the minds and hearts of all deep thinkers. It alone can solve the question of man's supersensual aspirations, and the craving for a life beyond the grave. The statement that "the ledger of the Almighty is strictly kept, and "every one of us has the balance of his operations "paid over to him at the end of every minute of "his existence,"[3] is in direct opposition to the ordinary experience of life. The wicked often prosper to their last hour, while honest men go to the wall—a proof certain of a future state, of which this present life is but the ante-chamber, where all these apparent injustices will be rectified.

"We sow 'mid perils here and tears;
"There the glad hand the harvest bears,
"Which here in grief hath sown."

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[1] 1 Tim. ii. 14, 15. [2] Gen. iii. 18. [3] Professor Huxley.

CHAPTER VII

GOD'S DEALINGS WITH MAN

State of Adam after the Fall.

74. ADAM went forth from the Garden of Eden, a sad and sober penitent, "*to till the earth out of which he* "*had been taken.*" Though restored to God's favour, he did not regain the preternatural gifts conferred upon him in the beginning. His mind no longer retained its firm grasp of intellectual truth; his will was weakened and inclined to evil and malice; he no longer possessed despotic power over his lower nature, which was now disposed to sensual pleasures, honours, and riches. His soul also was full of fear and apprehension for the future—he did not know that he would persevere in grace; moreover, he lost those sweet moments of communion with God, when God spoke to him, as it were, face to face. God put him again on his probation, imposing the like law of obedience, though in a different sphere, the obedience of faith. He gave him, moreover, the natural or moral law to keep and observe. He ordained at the same time the worship of sacrifice for the atonement of sin and for a continual memorial before God of the Divine Redeemer, Whom He promised to send in due time. God blessed him, and commanded him "*to increase and multiply, and fill the earth and sub-*
"*due it.*" His descendants, however, were to be born deprived of the special supernatural gifts bestowed on Adam, the progenitor and head of the whole human family, for God had made a virtual compact with him. "If he obeyed God's Precept, his

His Descendants to be born in Sin.

"descendants were to be immaculately conceived, "and were to retain original justice. But if he ate "the forbidden fruit, they were to bear a large share "in the consequence of that sin. One by one, as "they came into existence, they were to be destitute "of habitual grace, lying under God's wrath, meriting "eternal banishment from His presence, and visited "with various other miseries."

The Incarnation slow to be Realized.

75. God did not at once carry into effect His decree of becoming Incarnate. As the coming of the first Adam may have been by a gradual process of evolution from the creation of the lower forms of life to the first perfect man, so the coming of the second Adam was by a kind of spiritual evolution. As God in the beginning brought order and harmony out of what had been chaos and disorder, so out of the disorder and confusion caused by sin, by His continual action on the world, He brought forth spiritual harmony and peace. For the world was shaken to its depths by the fall of Adam. "*We know that every creature "groaneth and travaileth in pain even until now,*" says St. Paul.[1] God waited thousands of years until man came fully to realize his desperate need of redemption, and not until his sin had been in a manner expiated, did there appear the One chosen before all ages, of whom He might worthily take human flesh and become true Man.

Noë.

76. Adam begot sons and daughters in his own likeness, but when they began to increase on the earth, they forsook the law of God, and gave themselves to the pleasures of life. "*The sons of God, "seeing the daughters of men, that they were fair, took "to themselves wives of all which they chose*";[2] and so God, seeing that "*wickedness was great on the "earth, and that all the thought of their hearts was "bent upon evil at all times*,"[3] determined in His justice and mercy to destroy the whole race by a flood, except the just family of Noë, "*for Noë "found favour before the Lord.*"[4]

Babel.

Again, when men multiplied, they determined in

[1] Rom. viii. 22. [2] Gen. vi. 2. [3] Gen. vi. 5. [4] Gen. vi. 8.

their pride to build a city and a tower whose top should reach to heaven, that they might not be overwhelmed by another deluge. "*And so the Lord* "*scattered them from that place into all lands, and* "*they ceased to build the city. And therefore the name* "*thereof was called Babel, because there the language* "*of the whole earth was confounded.*"

Abraham.

Later on, God chose Abraham as the recipient of His special mercies, and revealed to him great and wonderful mysteries. He appeared to him, and said: "*I am the Almighty God: walk before Me, and be* "*perfect.*"[1] He proved him by many severe trials, and as a reward for his fidelity made him the head of a great nation, the father of all the faithful, and the direct ancestor of the coming Messias. Abraham by miracle begot Isaac of Sarah, who was barren, and Isaac was the father of Jacob, to whom were born the twelve great founders of the Chosen People. God never forgot His promises to Abraham, in spite of the sins of his children; and when they had become the slaves of Pharaoh, King of Egypt, the great pagan nation of that time, He raised up a great saint to deliver them by many signs and wonders.

The Ten Commandments.

On Mount Sina in the desert, by the hand of Moses, amid thunder and smoke and fire and every portent which could strike the terror of His justice into the hearts of the beholders, God repromulgated the natural moral law in the form of the Ten Commandments, "*and because of transgressions, until the Seed* "*should come.*"[2] He also ordained, with wonderful minuteness of ritual and splendour of ceremony, the Jewish Law of sacrifice and worship, which contained the types and shadows of the living Church He himself in the person of His Son was about to establish in ages to come. "*The Law* "*was our pedagogue in Christ.*"[3]

An Earthly King.

77. In spite of all God had done for the Israelites, His chosen people, they grew tired of the theocratic form of government under the Judges and Prophets which He had established, and demanded an earthly

[1] Gen. xvii. 1. [2] Gal. iii. 19. [3] Gal. iii. 24.

king to reign over them, like the pagan nations round. God condescended to grant their desire. He gave them Saul, son of Cis, of the tribe of Benjamin, a man after their own heart; but when he had offended God by repeated acts of disobedience, he was dethroned, and God chose as his successor David, son of Jesse, of the tribe of Juda, "*a man after "God's own heart, except in the matter of Urias the*

King David. *Hethite.*"[1] King David by the sword established the kingdom in peace, and gathered together from all lands the costly materials for the building of the Temple, according to the command of God.

Solomon. Solomon, his son, a man of consummate wisdom, built the Temple—the nation's glory—and opened it with great pomp and circumstance. God promised David that his throne should be secured to him and his successors until the King of kings, of his own royal line, should Himself set up a kingdom on earth which should have no end; according to the prophecy of the patriarch Jacob: "*The sceptre shall "not be taken away from Juda, nor a ruler from his "thigh, till He come that is to be sent, and He shall be "the Expectation of nations.*"[2]

God's patience in Jewish History. 77A. The eventful history of the Jewish people till the coming of Christ our Lord, while it shows the perversity and stubbornness of fallen human nature, shows also the infinite patience and consistency of God in dealing with His creatures. Again and again they seemed to have used their knowledge of the will of God, made known by the law, only to sin the more against Him. Again and again God with marvellous patience allowed them to be punished by their enemies only for their correction and reformation. Twice they were carried captives to Babylon, and but for the promises made to Abraham, whose fulfilment was shown in many miraculous aids, they must have perished utterly as a nation.

The Jewish Law. 78. Although the Law given on Sina could not of itself "*give life*," yet by its careful observance, "not in the letter, but in the spirit," a high state of sanctity

[1] 3 Kings xv. 5. [2] Gen. xlix. 10.

was attainable through the foreseen merits of Him to Whom it pointed and led. Saint after saint, whom God raised up from time to time to teach, to admonish, and to warn, conclusively prove that the Law was a sufficient means, not only for bare salvation, but for high morality and holiness.

Cere-monialism.

Unfortunately, the belief grew up among the Jewish people—a belief seen in its extreme form in Pharisaism—that in order to please God it was sufficient to observe the outward ceremonies of the law, which they in consequence loaded with superstitions "and traditions of men," and so they neglected its inward spirit. They despised the nations round about as entirely lost to God and Divine things, and even regarded this national, spiritual pride as a virtue. St. Paul in a long argument points out that the nations, so far from being abandoned by God, were, if they observed the law written in their hearts, of which the ceremonial law was but a symbol, equally acceptable to Him. "*For there is no respect of "persons with God. For whosoever have sinned with-"out the law* (*that is, the ceremonial law*) *shall perish "without the law; and whosoever have sinned in the "law* (*that is, Jews*) *are judged by the law.*"[1] The holy patriarch Job, the priest and king Melchisedec, the Magi who came to adore the new-born King of kings, and countless others, are proofs of this argument.

Sceptre lost to Juda.

The heads of Israel had fallen far below the high ideals of Sina when the sceptre was taken from Juda, and Herod the Great, a foreigner and a pagan, was set on the throne by the hated Roman Power. Nevertheless, there were many saints to herald the advent of the Desired of nations, two of whom, St. Joachim and St. Anna, had, by their prayers and mortifications, attained a high state of perfection, and they lived together in holiness and innocence. But Anna was barren, a great calamity among Jewish women—a calamity, however, in her case destined to prove one of those mysterious permissions of Divine

Joachim and Anna.

[1] Rom. ii. 11.

Providence for the furtherance of His greater glory. After many years of prayer, she was assured by an angel that she was about to become the mother of one who would give joy to all generations, one who from all eternity was predestined to be the august Mother of God, the Queen of Angels and men.

CHAPTER VIII

OUR LADY MARY, VIRGIN MOTHER OF GOD

Three Truths.

79. BEFORE entering upon the consideration of God's masterpiece in Creation, it will be well to be reminded of the following incontestable truths :

1. When God determined to become Man, it was by His own free-will, and not from necessity, that He chose to have a human Mother.

2. What God does in time He perfects in eternity. On His part "*the gifts and callings of God are without "repentance*",[1] therefore, as from all eternity He predestined Mary to be the Mother, so SHE is truly His Mother now and to all eternity. He has never, and can never, repudiate her whom He has once chosen deliberately to be His Mother and Queen of Heaven and Earth.

3. Whenever God designs a creature to fill some office or capacity, or bring about some end, He, of His omnipotence, gives the graces necessary to make that creature worthy of the office, or to enable it to fulfil the end. So His Mother Mary was made worthy, not by nature, but by the Divine favours He lavished upon her. Says St. Bernard : "If you would know "the Mother, look at the Son !"

Mary Perfect.

80. SHE is created "of every creature's best," so that there is no perfection found in any angel or saint which is not found in the Queen of Angels and Saints ; and this because SHE was created in order to conceive and bring forth the Lord of all Creation,

[1] Rom. x. 29.

the Creator Himself. SHE was the Divine Mould, giving to God His Sacred Humanity.

No word, then, can adequately name this Divine Creature whom her parents, inspired by the Holy Ghost, called "Mary," which is variously interpreted "Princess," "Lady," "Star of the Sea," and, on account of the share SHE was destined to have in the Redemption, "Sorrow" or "Bitterness."

Immaculate.

Mary is Immaculate, though born of a sinful race, and though SHE, to use a theological phrase, "sinned "in Adam"—that is, SHE incurred the debt of contracting original sin had SHE not been redeemed in anticipation by her Divine Son. To quote the words in the prologue of the Bull of Pope Pius IX.: "The "most Holy Mother of God, the Virgin Mary, by "virtue of the merits of the Redeemer Christ our "Lord, which were foreknown, was never subject to "original sin, but was altogether preserved from the "stain of her origin, and therefore was redeemed "after a more sublime manner."[1] It is true that human nature, like a stream polluted in its highest reaches, was corrupted in its very fount, yet God by the merits of the Precious Blood of His Son yet to be shed (as He thrust back the waters of Jordan at the passage of the Israelites, and prevented them from touching the sacred Ark, which was a type of His Virgin Mother), so thrust back the floods of evil, and prevented them from contaminating the spotless soul of Mary even in the first instant of its existence.

Since our Lord was the Perfect Redeemer of the world, it was but fitting that He should begin the work of Redemption with His Mother. He was her Saviour, as SHE says: "*My Spirit hath rejoiced in "God my Saviour.*" He saved her by a particular redemption, and in the most perfect way, by preserving her from the least breath of sin, original as well as actual. Then was fulfilled God's threat to the serpent: "*SHE shall crush thy head,*" for when he endeavoured, by the sort of right he had acquired over the human race, to pour the poison of his venom

[1] Bull "Ineffabilis Deus" of Pope Pius IX.

in her Soul, he found it was already possessed by the Holy Spirit: "*The Lord possessed Me in the "beginning of His ways.*" "*Thou art fair, O My "Love, and there is not a spot in thee.*"[1] Says Denis the Carthusian: "It is horrible to affirm that SHE "who was to crush the serpent's head had at one "time been crushed by him, and that the daughter "of the devil was the future Mother of God; that "the Lady of the Angels had been the servant of sin, "and that the most beloved Daughter of the Father "had also been the child of His wrath."[2] Other theologians write in the same way.

The doctrine of the Immaculate Conception, though only lately clearly defined as an article of faith, is part of the original deposit, and has always been implicitly believed in the Church. Though several theologians wrote against it, it is doubtful whether they understood the doctrine as now defined; if so, they were against the ancient tradition and the "sensus fidelium." St. Augustine, writing against the Pelagians, who denied original sin altogether, says: "Except, therefore, the Holy Virgin "Mary, about whom, on account of the honour of the "Lord, I will not allow the question to be entertained "when sins are under discussion; for how do we know "what increase of grace was bestowed on her to "enable her to overcome sin in every way, who "merited to conceive and bring forth Him who, as "is plain, had no sin?—with the exception, therefore, "of this virgin, if we could gather together all those "saints, both male and female, while they were living "here below, and could ask them whether they were "without sin, what answer do we think that they "would give?"[3]

Opinion of St. Augustine.

Again, it seems more reasonable to suppose that the words, "*I will put enmities between thee and the "Woman,*" mean that SHE was at enmity with Satan *in the first moment*—that is, that SHE was conceived without sin—otherwise it would not have been a

[1] Cant. iv. 7. [2] St. Denis the Carthusian, 3d, 3, q. 1.
[3] St. Augustine, *De Natura et Gratia*, c. 36, n. 42.

special privilege. SHE is hailed by St. Gabriel as "full of grace," and the "Most Blessed among "Women," which "fulness of grace" seems to demand this belief.

Then, according to the argument of St. Paul (1 Cor. xv. 22), as our Lord is the Second Adam, so SHE is the Second Eve—an argument drawn out by the earliest theologians. This comparison implies that Mary, no less than Eve before the Fall, was free from sin, otherwise the assertion of St. Paul, "*not as the "offence so is the gift,*"[1] will not stand.

The Immaculate Conception places Mary supremely above all other mortals, for SHE was, from the first, in full possession of those wonderful preternatural and supernatural gifts bestowed on Adam. SHE received an exalted knowledge of the most hidden mysteries even in Her first moment, and was wiser, more prudent, and more enlightened with regard to God and His works than all other creatures. SHE was the "all-"blameless, and Mother of our God, more to be "honoured than the Cherubim, and more glorious "beyond comparison than the Seraphim."[2] God indeed showed His power and wisdom more in raising Mary the Sinless One from the fallen human race than He did in calling into being the angelic hierarchies.

Our Lady in Holy Scripture.

81. It is no wonder that the Holy Scriptures are full of the Holy Virgin in type or prophecy. According to the Fathers SHE is :

The Woman "*most beautiful among women*,"[3] destined by God to crush the head of the infernal serpent by her humility and obedience.

Types of Mary.

The Spiritual Paradise, the second Garden of Eden, sealed from Satan, wherein the Second Adam, our Lord Jesus Christ, takes His delights.

The Second Eve, who won back for us Life Eternal, lost by the first Eve.

The beautiful Rainbow, when our sky is dark and gloomy, bringing hope and joy.

The Ark of Noë, the Refuge of sinners, whom SHE shelters from the Anger of God, which they have

[1] Rom. v. 15. [2] Liturgy of St. James. [3] Cant. v. 17.

brought upon themselves by their wickedness, whom SHE prepares by her divine sweetness for reconciliation with Him.

The Hope of peace, bearing the olive-branch of her continual intercession on our behalf before the Throne of God.

The Burning Bush, ever unconsumed, before which meek Moses covered his face. She who, clothed with the Sun of Justice, sent forth to the world the Eternal Word made Flesh.

The Golden Vase, most spiritual, most honourable, inspiring the deepest sentiments of devotion, and containing the Hidden Manna of Divine Sweetness—Jesus Christ.

The Ark of the Covenant, made of imperishable wood, inlaid and overlaid with the finest gold in her perfect observance of the law of God.

The snow-white fleece of Gideon, yielding the crystal dew of grace to the parched and withered earth of our souls, untouched by the waters of evil round about.

The New Jerusalem, the Hill of Sion, whence God showers His choicest blessings.

The living Temple of the Living God, the Holy of holies, the House of Gold, blest with God's continual presence.

The Mercy-seat of propitiation, whereon God is more honourably enthroned than between the Cherubim.

The Field spoken of in the Gospels, in which the Divine Pearl of priceless value is to be found.

The Root spoken of by the prophet, growing out of a dry and barren land, and bringing forth the Flower of Divine Sweetness—Jesus Christ.

The majestic Cedar, the stately Palm, the fragrant Cypress, the fruitful Vine, the Mystical Rose without the thorn of sin, the Chaste Lily breathing the sweet influence of purity and holiness, and a thousand others, according to the Fathers, are types of Mary. The Star of Jacob, rising in its beauty, shining in the darkness and heralding the Dayspring, the Orient from on high. All those noble women of the Old Testament—

Rebecca, Rachel, Debora, Jael, Esther, Judith, and the Mother of the Maccabees—find their ideal in Mary.

" Her foundations are on the holy hills : the Lord " loveth the gates of Sion more than all the dwell- " ings of Jacob."[1]

That is, God bestowed more grace upon her in her Immaculate Conception than He did upon all the Angels and Saints together. These are signified by the " holy hills," and took more delight in her than He does now, in all the accumulated and matured sanctity of the Saints, spoken of as " the dwellings " of Jacob."

Mary's Life and Virtues.

82. It is impossible to gauge the greatness of Mary and count her glories. We know that by *one* act the holy angels won their eternal felicity, and ascended the high thrones of glory to which they were destined. Mary during the course of her whole life on earth was continually making such acts of heroic virtue in her Soul, giving continual glory to God and adding to her immense treasure of merit.

At the age of three, as tradition tells us, SHE was presented by her parents in the Temple, and having by inspiration of the Holy Ghost made a vow of perpetual virginity, SHE remained there in the continual exercise of contemplation, prayer, praise, and adoration, in company with the other virgins who served the Temple, in perfect communion with her Creator and the Angel hosts.

" Hearken, O Daughter, and see, and incline thine " ear : and forget thy people and thy father's " house. And the King shall greatly desire thy " beauty : for He is the Lord thy God, and " thou shalt adore."[2]

At fourteen years of age SHE was espoused, as was the custom of the Jews, to St. Joseph, God making known to her that her marriage with him would not be detrimental to her vow,[3] for St. Joseph

[1] Ps. lxxxvi. [2] Ps. xliv. 11, 12.

[3] We understand that Our Lady had made this vow from her words, "*I know not man*," just as a Carthusian monk might say: "I do not eat flesh meat." The fact that SHE

himself, by Divine inspiration, had also made a vow of perpetual chastity at an early age. Thus God provided a protector for His greatest treasures—Jesus and Mary—and hid the deep mystery from the devil and from the worldly-wise.

Mary, in spite of her greatness, was so profoundly humble that SHE never thought that SHE was the chosen Mother of the Son of God, He, for her greater perfection, having kept His design secret from her. But SHE knew from Holy Scripture that the time appointed for the Incarnation was now near, and prayed that SHE might be the servant of her who was to be so highly favoured.

The Annunciation.

83. Rapt in sublime contemplation, SHE received St. Gabriel, the chosen Messenger of God, and heard with amazement that SHE herself was the elect virgin who should conceive and bring forth a Son whose name would be Emmanuel—God with us.[1] "*Hail! full of grace, the Lord is with thee: blessed* "*art thou among women. . . .*" "*Fear not, Mary,* "*for thou hast found favour with God. Behold, thou* "*shalt conceive in thy Womb, and shalt bring forth a* "*Son: and thou shalt call His Name Jesus. He* "*shall be great, and shall be called the Son of the Most* "*High, and the Lord shall give unto Him the Throne* "*of David His Father: and He shall reign in the* "*House of Jacob for ever, and of His kingdom there* "*shall be no end. And Mary said to the Angel: 'How* "*shall this be done, because I know not man?*"[2]

SHE knew that the Messias was to be born of a virgin, and that with God all things are possible; yet the prudent Virgin hesitated, for SHE knew also that Satan can transform himself into an angel of light to deceive the elect. Her question was put, it would seem, in order to prove whether this was really a Divine visitation or not. "*And the Angel* "*answering said to her: The Holy Ghost shall*

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made this reply when SHE was already affianced to St. Joseph is a proof of the general belief that St. Joseph also had made a like vow.

[1] Isa. vii. 14. [2] St. Luke i. 28-34.

"*come upon thee, and the Power of the Most High* "*shall overshadow thee. And therefore also the* "*Holy One Who shall be born of thee shall be called* "(*and shall be*) *the Son of God.*"[1] SHE hesitated now no longer; in a moment SHE grasped in all its grandeur, significance, and in consequence the sublimity of her Divine vocation, and with incomparable generosity and love consented to the proposal of the Most Holy Trinity in those gracious words which will be echoed till the end of time and for all eternity: "*Fiat Mihi secundum verbum tuum*" (*Behold the handmaid of the Lord, be it done unto me according to thy word*).[2] At that moment the Heavens were opened, and the Son of God, descending from the Bosom of His Father, became Incarnate in her Most Chaste Womb by the co-operation of the Holy Ghost. "*The Word was made Flesh, and dwelt* "*among us, and we saw His glory, the glory as it* "*were of the Only-Begotten of the Father, full of* "*grace and truth.*"[3]

Spouse of the Holy Ghost.

The Most Blessed Virgin was indeed now Daughter of the Eternal Father, Spouse of the Holy Ghost, and Mother of the True Light. SHE, the second Eve, proved faithful where the first Eve had failed. "*Under the apple-tree I raised thee up: there thy* "*Mother was corrupted, there she was deflowered that* "*bore thee.*"[4] Eve believed Lucifer blaspheming God, Mary believed Gabriel proclaiming His love; Eve by her disobedience destroyed herself and her children, Mary by her obedience blotted out the evil caused by Eve, and became instead the cause of life to God's elect, for our salvation depended upon her *fiat*. SHE consented, not of necessity, but of her own free-will. SHE is truly, then, the "Cause of our Joy" and the "Gate of

[1] St. Luke i. 35.

[2] We commemorate the Incarnation thrice daily—at morn, noon, and evening—by reciting while the bell is rung three Aves with versicles, and concluding with a prayer; the whole is called the *Angelus*, from the first word in the Latin version: "Angelus Domini nuntiavit Mariæ."

[3] St. John i. 14.

[4] Cant. viii. 5.

"Heaven," for the Incarnation, but for Mary's consent, never would have been accomplished.

Truly Mother of God.

84. Mary is truly the Mother of God, for He Whom SHE conceived, giving Him her own flesh and blood, Whom SHE nourished and brought forth by the power of God and the co-operation of the Holy Ghost, was not a human person, but God Himself, His Sacred Human Body and Soul being hypostatically united to the Person of the Word in the very first instant of its being. In the natural order, each separate soul is a separate creation of God, and is infused by Him into the body in the moment of its formation, giving it a separate life and being, yet she who conceives and brings forth body and soul is truly called its mother, though, strictly speaking, she is not the mother of the soul; so the Immaculate Mary, being the Mother of Jesus Christ, is truly Mother of God, though SHE is not the Mother of the Divinity. "Rightful is it to honour thee, O "Theotokos, ever to be blessed, free from all stain; "Mother of God, more full of honour than the "Cherubim, more glorious than the Seraphim, who, "without loss to thy Virginity, didst bring forth the "Word."[1]

Mary is truly the Mother of God, and this dignity is the greatest which God could bestow on any creature. Says St. Augustine:[2] "How great was "the effect of the ineffable grace of sanctification "in the body of the Virgin, when the Word was "made Flesh in it, is known to Him only, Who took "nature from her nature." St. Bernardine:[3] "That "a woman should conceive God was the miracle of "miracles. It was necessary, therefore, that the "Virgin should be raised, so to speak, to a sort of "equality with God, through a kind of infinity and "immensity of perfections such as no creature had "ever before experienced." In three things, says St. Bernard, God cannot surpass Himself: in celestial Beatitude, in the sacred and hypostatic union of

[1] Liturgy of St. Chrysostom. [2] *Serm. de Assumpt.*
[3] Tom. ii., Serm. LXI.

the Sacred Humanity to God the Word, and in the Divine Maternity of Mary. It is the greatest personal gift God could bestow on any creature—a certain infinite dignity known in its fulness to God alone, in which "that glorious Creature approaches as "nearly to God as any creature can do, and is exalted "above all human and angelic eulogies."[1]

Mary knows and does the Will of God.

Yet not in this was SHE most blessed, as our Lord Himself declares, for it is a gift SHE could not possibly have merited; SHE was more blessed in knowing and doing the perfect will of God. "*Blessed is the "Womb that bore thee, and the paps that gave Thee "suck*,"[2] cried a woman in the crowd as our Lord was preaching; but He replied: "*Yea, rather blessed are "they who hear the Word of God and keep it.*" If a King espoused a village maiden, and raised her to his royal throne, she nevertheless would be more esteemed by him for her virtues on account of which he had raised her to that dignity than for the dignity itself, though the two are incomparable, and her virtues, however great, did not merit so great a reward.

85. Mary is truly ever Virgin.[3] "*My sister, my Spouse, is a garden enclosed, a garden enclosed, a fountain sealed up*";[4] for as her Divine Son

[1] Pope Pius IX. [2] St. Luke xi. 27.

[3] About the end of the fourth century Helvidius and others, wishing to depreciate the state of virginity, endeavoured to prove the contrary by such expressions in the Gospel as "*the "brethren of the Lord*"; the storm of opposition this new doctrine raised is a sufficient proof of the belief of the Church at that period.

The word "brother" among the Jews was used in a wide sense; thus, Abraham calls Lot his brother, who was in reality his nephew. It is not known what relation these "brothers of "our Lord" bore to Him.

Others have found an objection in the words "*till SHE brought "forth Her first-born Son*"; "first-born son" was a legal term used immediately whether others were born or not, on account of the obligation of "*redeeming him from the Lord.*"

In Jewish idiom the word "till" implies no contrary consequence; thus: "*The Lord said to my Lord: Sit Thou at My Right "Hand, until I make Thy enemies Thy footstool*" (Ps. cix. 1).

[4] Cant. iv. 12.

passed through the Tomb without breaking the seal, so did He by His Divine power issue forth from the Virginal Womb of His Mother, leaving her inviolate.

God's love for Mary.

SHE alone, on account of her exceeding holiness, could bear the impact of the Godhead—that intimate union with the Blessed Trinity, necessary to effect so great a mystery as the Incarnation—without being consumed. So great, indeed, was her Sanctity, her Love, her Desire, that God could not resist her prayers (to use the words of ascetical writers); SHE brought Him down from Heaven to earth by a sort of necessity: "*Thou hast wounded My heart, My "sister, My spouse.*"[1] In the forcible paragraph of St. Peter Chrysologus:[2] "Heaven is struck with fear, "the Angels tremble, creation cannot sustain, nature "is insufficient, and lo, one young maiden so takes "hold of God, receives Him, delights Him in the "hospice of her own breast, that SHE procures for "the hire of her own Bosom peace to the earth, "glory to the Heavens, salvation to the lost, life to "the dead, to terrestrial beings a feast with celestials. "SHE claims as the very rent of her House the "intercourse of God Himself with our human flesh."

Assumption

86. As the most Holy Virgin was free from the stain of original sin, so SHE was exempt from the sentence of death passed by God on all men. To her are applied the words of Holy Scripture: "*Thou "shalt not die: for this law is not made for thee, but "for all others.*"[3] Yet SHE did die because, as divines teach, God wished her to be in all things conformable to her Divine Son; on the third day, her Virgin body (compared to the ark of incorruptible wood) was once more united to her Soul. SHE, like her Son, was not allowed to see corruption; SHE was gloriously assumed into Heaven, and crowned triumphantly as Queen: "*Who is this, who ascends from the "desert, overflowing with delights, leaning upon her "Beloved?*"[4] "*Arise, O Lord, to Thy resting-place,*

[1] Cant. iv. 9.
[2] Esth. xv. 13.
[3] Serm. CXL., *De Annuntiatione.*
[4] Cant. viii. 5.

"*Thou and the Ark which Thou hast sanctified.*"[1] Mary loved God perfectly with her whole heart, and soul, and mind, and strength; her heart, quickened into life by the Holy Ghost Himself, was continually making acts of love, or, rather, her whole life was one continual act, uninterrupted even while SHE slept: "*I sleep, but my heart watcheth.*"[2] In her God found no obstacle to His grace; SHE was the perfect correspondent of His Will. The more He bestowed His graces upon her, the more by consequence He loved her, and the more SHE humbled herself; and the more He loved her, the more He made her worthy of His infinite love, for omnipotence was in His Right Hand. So SHE grew in grace, until at length her mortal body could no longer bear the excess of her ardent desire to be united to God, her End in the Beatific Vision; and so her mighty soul, bursting the bond which held her in this land of exile, SHE breathed forth her pure spirit into the Bosom of God.

Mary grew in grace.

87. "Wherefore," says St. Augustine,[3] "evil came "by woman, and by woman good. For if we fell "through Eve, we stand much more through Mary. "By Eve we were condemned to slavery; we have "been made free through Mary. Eve took away "from us a space of years; Mary has granted us "eternity. Eve caused our perdition by the apple of "the tree; Mary absolves us by the Sacrament of the "tree, because Christ hung on the Tree as its Fruit."

Well, then, may SHE sing her pæan of triumph, the *Magnificat:*

"My soul doth magnify the Lord:
"And my spirit hath rejoiced in God my Saviour.
"Because He hath regarded the humility of His Handmaid;
"For behold from henceforth all generations shall call me "Blessed.
"Because He that is Mighty hath done great things to me: "and Holy is His Name.
"And His mercy is from generation unto generations, to them "that fear Him.

[1] Ps. cxxxi. 8. [2] Cant. v. 2.
[3] Serm. I., "Adam and Eve and Mary," n. 3.

"He hath showed might in His Arm! He hath scattered the
"proud in the conceit of their heart.
"He hath put down the mighty from their seat, and hath
"exalted the humble.
"He hath filled the hungry with good things: and the rich
"He hath sent empty away.
"He hath received Israel His servant: being mindful of His
"mercy.
"As He spoke to our Fathers, to Abraham and to his seed for
"ever."[1]

"Hail, O Whitest of Lilies,
"Lily of the Eternal Father,
"Hail Mother of the Redeemer,
"Hail Spouse of the Spirit,
"Hail thou, conceived without stain,
"Elect of the Trinity!
"Hail conqueror of the infernal Viper,
"Alone free from its sting,
"Hail, Elect of the Trinity,
"Conceived without spot."[2]

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[1] St. Luke i. 46-55. [2] Trope from ancient liturgy.

CHAPTER IX

JESUS CHRIST: GOD AND MAN

The Incarnation.

88. THE Incarnation is the central Truth of the Christian Religion. Christianity may truly be said to be the worship of Jesus Christ, the God-Man, the Man-God. The doctrine may be thus summed up: The Son of God, the Eternal Word, took to Himself from the Womb of a Virgin, without having a man for His father, a true Human Nature with body and soul, and all that appertains essentially to man; nevertheless, in such a manner that the Human Nature remains distinct, having its own will and operation. In this Nature He, the Son of God, was born, suffered, and was crucified for the sins of men, the sacrifice being accepted by God in Atonement. On the third day after His death He raised Himself to life by the power of His Godhead, and so also raised again the Fallen Race of mankind, making it capable once more of the enjoyment of God in the Beatific Vision.

The Conceptions of Jesus and Mary.[1]

There are several important differences between the Miraculous Conception of Christ our Lord and the Immaculate Conception of His Mother. "The

Difference I.

"latter was conceived in the way of nature, even "though it was probably preternatural in some of "its circumstances, as was that of Isaac, St. John "the Baptist, and others. SHE had a real father as "well as a real mother, St. Joachim and St. Ann.

[1] Father Harper: *Peace through the Truth*, 1st series. "Immac. Concept.," § 6.

"SHE was accordingly descended by a complete title "of succession from the loins of Adam. The active "conception of Jesus was, on the other hand, alto- "gether miraculous. He owned no earthly father. "His Sacred Body was formed by the miraculous "operation of the Holy Ghost from the substance of "His Virgin Mother. '*And therefore*,' says the arch- "angel Gabriel to Mary, '*also the* Holy One which "shall be born of thee shall be called the Son of "God.' His flesh, therefore, although truly human, "was a prodigy—the immediate work of the Blessed "Spirit.

Difference II.

"Mary, by virtue of her conception—if we con- "sider it by itself, prescinding from the Divine pre- "destination—was subject to the common law. By "it SHE became obnoxious to original sin, because "SHE was made really and truly a child of Adam; "and *by nature* her will was included in the will of "Adam, as the moral head of the whole human "race. It required, therefore, a positive act of "God's will to exclude her from the category of "our fallen condition. Otherwise, SHE would "have been comprehended in it. On the con- "trary, Jesus Christ, by virtue of His miraculous "conception, was, *ipso facto*, free from the taint of "original sin.

Difference III.

"Mary was conceived immaculate by the pre- "destinating grace of God. Jesus was conceived "immaculate by virtue of His human nature, and "most especially by reason of the Hypostatic Union. "The Blessed Mother merited not this pre-eminent "dignity—had no claim to it. All the gifts which "SHE received at her conception were of pure grace, "undeserved. Had God so willed it, SHE might "have been simply one among the rest of our fallen "race, tainted, subject to concupiscence and the "tyranny of sin like others. But the Divine Love "elected her to her unparalleled office, so that all "SHE has and is SHE owes to Him. But Jesus, even "in His human nature, is still the Son of God. For "in Christ there is but one Person, and that Person

" is the Word, coequal with the Father. Hence, as " that human nature was never terminated by any " other Personality, It could claim immaculate purity " as its right, so to speak."

Difference IV. Our Blessed Lady was redeemed by the merits of her Divine Son. " He died for her. He shed His " Blood for her," for " *He gave Himself a redemption* " *for all*,"[1] and again: " *Christ died for all.*" And SHE was included with the rest, but SHE was redeemed " after a sublimer manner," for SHE was preserved from the stain of original sin by the merits of the Precious Blood. But Jesus was born and conceived immaculate in His own dignity. The Universal Redeemer could not be Himself redeemed. Sin could have no claim on Him, even in Adam. For He is the Second Adam, the Lord from Heaven. And accordingly the inspired writer tells us that He was born not in sinful flesh, but " *in the likeness of* " *sinful flesh.*"[2]

Difference V. Again: " The Humanity of Jesus was, from the " first moment of animation, perfected in grace. It " was at once filled with a sanctity, infinite in dignity, " and all but infinite in degree. It was capable of " no increase, whether as regards its extension or " intensity. . . ." " He advanced in wisdom before " God and man. Not that He received any addition, " since He was from the beginning perfect in grace " and wisdom, but because those made themselves " known by degrees to men who knew not of them."[3] " But the grace given to Mary at her Conception, " inconceivably great as it was—surpassing by far " the collective sanctity of all the angels and saints " in Heaven and of the just on earth—was neverthe- " less capable of increase and addition.

Difference VI " Sixthly, Jesus, by virtue of the infinite dignity of " His Person, and of the miraculous formation of His " human nature, was absolutely exempted from " pains, anxieties, sorrow, and death. The sentence " pronounced on Adam came not near Him. He " could not be included in the universal law. His

[1] 1 Tim. ii. 6. [2] Rom. viii. 3. [3] St. Gregory of Nazianzus.

"human nature would have certainly participated "in the Life and Immortality, to which it was united, "if He had not condescended to take upon Himself "our infirmities, and to assume our mortality, '*that "through death He might destroy him who had the "empire of death—that is to say, the devil—and might "deliver them, who through the fear of death, were all "their lifetime subject to servitude.*' But His Mother "could only have been delivered from liability to "sorrow, suffering, and final dissolution by a positive decree of the Divine Will, like to that which "exempted her from the stain of original sin.

"Our Lord "was predestined to be the Saviour and "Supreme Head of all the redeemed. Mary was "predestined to be His Mother, in whose virginal "womb He should receive His human nature. . . . "Thus the predestination of Jesus stands alone in its "own independent pre-eminence. The predestination "of the Blessed Virgin leans, so to speak, on that of "her Son, and in it receives its whole interpretation." Difference VII.

89. Our Lord's place in history is proved by contemporary evidence as truly as that of Julius Cæsar or Alexander the Great. Witness Tacitus:[1] "This "name is derived from Christus, who was punished "by the Procurator, Pontius Pilate, during the reign "of Tiberius. The execrable superstition, suppressed for a time, broke out again, and overran "not Judæa alone, the country of its birth, but "Rome itself." Lucian in A.D. 165 says: "The "Christians are still worshipping that great man "who was gibbeted in Palestine."[2] In the same way it can be proved that the four Gospels narrating our Lord's life were written in the first century A.D., when, had they been manifest falsehoods, they would certainly have called forth adverse criticism, especially since they were, in the pagan mind, the basis of a new religion; not a shred of such evidence appears. St. Irenæus, who, as is well known, had sat at the feet of St. Polycarp, who was a disciple of St. John, Our Lord in History. The Gospel Narrative True.

[1] *Annals*, xv. 44.
[2] *De Morte Peregrini*, c. xi.

writing at Lyons at the end of the first century, discourses mystically on the fourfold form of the Gospel story, which shows that the authority of the four Gospels had been already well established. About the same time the great Tertullian, writing against Marcian's mutilations of the sacred text, fearlessly appeals to the witness of the most ancient apostolical Churches. We may take the Gospels, then, as simple narratives of our Lord's life, work, and words; and it is worthy of note that, though each Evangelist has his own peculiar style, the four succeed in presenting to the reader the same Divine Character. This is strengthened by the fact that many small apparent discrepancies show that there was no collusion among them—each wrote independently. It has been well remarked that the man who could devise and write the Gospels would be as great as He whose history they relate. Julian the Apostate, who, in the fourth century endeavoured to destroy Christianity and revive paganism, with all the power at his command found no means of discrediting these truths. He ascribed our Lord's miracles to magic, as do the Jews to this day. Our Lord, say they, found out by some means the unknown name of God, and by the use of it worked His wonders.

Our Lord s Divinity.

First Proof

90. Jesus Christ is truly God, having the whole identical substance of God the Father[1] and the whole plenitude of the Divinity. *He literally and completely fulfilled the Messianic prophecies.* Immediately after the Fall, God promised a Redeemer—"the Seed of the Woman"—Who would crush the power of the devil. Two thousand years later the promise was renewed more explicitly to Abraham:

[1] The doctrine of the Consubstantiality of God the Son with the Father was fiercely assailed in the third and fourth centuries. After the Arians had been condemned, the Semi-Arians maintained that our Lord had a Nature only similar to that of the Father, and clung to the word "homoi-ousion"=of a like nature; the Church, however, maintained the identity of nature, "homo-ousion"=of the same nature. Thus the right doctrine of our Lord's Divinity depended upon an "iota."

"*In thee shall all the kindred of the earth be blessed,*"[1] which promise was again and again repeated. Afterwards He appeared to Isaac, and renewed "the oath "which He swore to Abraham his father."[2] To Jacob God appeared after the same manner, and again declared: "*In thee and thy seed all the tribes "of the earth shall be blessed.*"[3] Jacob on his deathbed, inspired by God, proclaimed his eldest son Juda, saying: "*The sceptre shall not be taken away "from Juda, nor a ruler from his thigh, till He come "that is to be sent, and He shall be the expectation of "nations.*"[4] Several centuries later, God promised King David, of the tribe of Juda, that He would raise up a Son to him Who should reign for ever.[5] Afterwards God sent prophets to the number of about seventy. They gave further tidings of the Redeemer's birth; He was to be born in Bethlehem. "*Thou, "Bethlehem Ephrata, art a little one among the thousands "of Juda; out of thee shall come forth unto me He Who "is to be the Ruler in Israel; and His going forth is "from the beginning unto the days of Eternity.*"[6]

1. He was to come when the Temple was still standing. The Prophet Aggeus assured the Jews who rebuilt the Temple that "*the Desired of all nations "should come, and fill it with glory.*"[7] This Temple, destroyed by Titus seventy years after Christ our Lord, according to His prophecy, "*there shall not "be left a stone upon a stone,*"[8] has never been rebuilt.

2. He was to come when the Jews were no longer an independent kingdom (Gen. xlix. 10). Not till 39 B.C. were the Jewish Kings deprived of their sovereignty, and Herod the Great enthroned by the Romans.

The Prophecy of Daniel.

The Prophet Daniel, 600 B.C., foretold the time of our Lord's coming, so that at the time of our Lord's birth there was a vague but widespread expectation of a Redeemer of mankind even among pagans, on the

[1] Gen. xii. 3. [2] Gen. xxvi. 3. [3] Gen. xxviii. 14.
[4] Gen. xlix. 10. [5] 2 Kings xii. 13. [6] Mic. v. 2.
[7] Agg. ii. 8-10. [8] St. Mark xiii. 2.

strength of which there once or twice appeared a false Messias who was suppressed.

3. He was to be born of a Virgin: "*Behold a "Virgin shall conceive, and bear a Son, and His name "shall be called Emmanuel.*"[1] He was to be heralded by a precursor, St. John the Baptist: "*The voice "of one crying in the desert, Prepare ye the way of "the Lord, make straight in the desert a path for our "God.*"[2] "*Behold I send My angel, and He shall "prepare My way before My face. And presently the "Lord whom ye seek shall come to His Temple.*"[3]

A Precursor Foretold.

4. A new Star was to appear, and our Lord was to be adored by Kings from distant lands bringing Him gifts. "*I shall see Him, but not now; I shall behold "Him, but not near; a Star shall come out of Jacob, "and a sceptre shall rise up from Israel,*"[4] said Balaam to the King of Moab. "*The Kings of Tharsis and "the islands shall offer presents: the Kings of the "Arabians and of Saba shall bring gifts.*"[5]

5. He was to be a prophet or teacher of the people: "*I will raise up unto them a Prophet out of the midst "of thy brethren, like to thee,*"[6] said God to Moses. *Cf.* also Isa. ii. 1-3; xlix. 1-6, etc.

A Priest like Melchisedech.

6. He was to be a priest like to Melchisedech: "*The "Lord hath sworn, and He will not repent: Thou art "a Priest for ever after the order of Melchisedech.*"[7] Melchisedech offered a sacrifice of bread and wine (Gen. xiv. 18).

7. He was to be King of a new kingdom, eternal and embracing all nations: "*I will raise up to "David a Just Branch, and a King shall reign, and "shall be wise; and shall execute judgment and "justice in the earth.*"[8] "*The God of heaven will "set up a kingdom that shall never be destroyed,*"[9] etc. Our Lord proclaimed Himself a King before Pilate, but said: "*My kingdom is not of this world.*"[10]

[1] Isa. vii. 14.
[2] Isa. xl. 3.
[3] Mal. iii. 1.
[4] Num. xxiv. 17.
[5] Ps. lxxi. 10.
[6] Deut. xviii. 18.
[7] Ps. cix. 4.
[8] Jer. xxiii. 5.
[9] Dan. ii. 44.
[10] St. John xiii. 36.

The Messias to be a Wonder-worker.

8. The Messias was to be a great worker of miracles, God and Man, and the Son of God: "*God Himself "will come and save you. Then shall the eyes of the "blind be opened, and the ears of the deaf shall be "unstopped. Then shall the lame man leap as a "hart, and the tongue of the dumb shall be free.*"[1] Our Lord reminded the Jews of this very prophecy, as fulfilled in Himself, when St. John the Baptist, to satisfy his importunate followers, sent to ask Him if He were the Anointed One. "*Go and relate to "John what things you have heard and seen. The "blind see, the lame walk, the lepers are cleansed, the "deaf hear, the dead rise again, and the poor have the "Gospel preached to them.*"[2] Isaias says again: "*Unto us a Child is born, and unto us a Son is given, "and the government is upon His Shoulder, and His "Name shall be called Wonderful, Counsellor, God the "Mighty One, the Father of the World to come, the "Prince of Peace.*"[3] And Baruch: "*This is our "God, and there shall no other be accounted of in com-"parison of Him. He found out all the way of know-"ledge, and gave it to Jacob His servant, and to Israel "His beloved. Afterwards He was seen upon earth, "and conversed with men.*"[4] "*He will call Me Father, "and I will call Him Son,*"[5] and "*Thou art My Son; "this day have I begotten Thee.*"[6]

Christ's Sufferings Foretold.

9. The Messias was to suffer, as was foretold in many passages of Holy Scripture, which prophecies, with a remarkable accuracy of detail, were perfectly fulfilled in our Lord. For instance, He was to be sold for thirty pieces of silver (Zach. xi. 12, 13); to be betrayed by one who ate at the same table with Him (Ps. xl. 10); to be forsaken by His disciples (Zach. xiii. 7); to be mocked (Ps. xxi. 7), beaten, spit upon (Isa. l. 6), scourged (Ps. lxxii. 14), crowned with thorns (Cant. iii. 11), and given gall and vinegar to drink (Ps. lxviii. 22); lots were to be cast for His garments (Ps. xxi. 19); His Hands and Feet were to be pierced with nails (Ps. xxi. 17); He was to die between the

[1] Isa. xxxv. 4-6. [2] St. Matt. xi. 4-6. [3] Isa. ix. 6.
[4] Baruch iii. 36-38. [5] 2 Kings vii. 14. [6] Ps. ii. 7.

wicked (Isa. liii. 9), etc. Moreover, He was to make His grave with the rich (Isa. liii. 9); His Body was not to see corruption (Ps. xv. 10); He was to return to Heaven (Ps. lxvii. 34), and was to sit on the Right Hand of God (Ps. cix. 1); His doctrine was to spread from Jerusalem and Mount Sion over the whole world (Joel ii. 28; Isa. ii. 3); the Jewish people were to be severely punished for their crime in putting Him to death, and scattered over the whole earth (Deut. xxviii. 64), etc. These prophecies come to us with the greater force from the consideration that the Jews, who still preserve them with the greatest care, are still hostile to Him to Whom they relate, being blind to the fact that in Him they have been realized. Our Lord, "with His Hand on the Jewish Canon," could look His learned opponents boldly in the face, and say: "*Search the Scriptures, for you "think in them to have everlasting life; and the same "are they that give testimony of Me.*"[1]

Second Proof. Our Lord's Divinity.

91. On His own authority Jesus Christ has established a moral law which has revolutionized, reconstructed, and regenerated human society. Moses on Mount Sina, by the authority of God, which was enforced by terrifying portents, promulgated the Judaic Law. "*Moses spoke, and God answered "him*",[2] but Jesus Christ, sitting on the Mount, with royal self-possession, without apology or explanation, sets His authority above that of Moses: "*You have "heard that it was said to them of old: Thou shalt "not kill. And whosoever shall kill shall be in "danger of the judgment. But I say to you, that "whosoever is angry with his brother, shall be in danger "of the judgment.*" In spite of insuperable difficulties, by the blood of the martyrs, His teaching has prevailed, and His moral code is the standard of the civilized world; with calm confidence, as of one who knew the secrets of the future, He says: "*Amen, I say unto you, till heaven and earth pass, one "jot or one tittle shall not pass of the law, till all be ful-"filled.*"[3] As He explains in another place: "*The law*

[1] St. John v. 39. [2] Exod. xix. 19. [3] St. Matt. v. 18.

" and the prophets were until John ; from that time the " Kingdom of God is preached, and every one useth vio- " lence towards it."[1] *" And this Gospel of the Kingdom " shall be preached in the whole world, for a testimony " to all nations, and then shall the consummation " come."*[2] Moreover, He not only declares Himself to be the Divine Lawgiver, but also assures His hearers that He Himself will judge all men by the standard of those laws. *". . . The Son of Man " shall come in His Majesty, and all the angels with " Him; then shall He sit on the Throne of His Majesty. " And all nations shall be gathered together before " Him, and He shall separate them one from another, " as the shepherd separateth the sheep from the goats."*[3]

Third Proof. His Divine Prerogatives made manifest.

92. He assumed Divine prerogatives, and proved them by miracles.

1. He is Eternal: *" Amen, Amen, I say to you, " before Abraham was, I AM."*[4] He contrasts Himself with Abraham by using a term which denotes simple existence without reference to beginning or end; the significance is not lost on the Jews. *" They " took up stones therefore to cast at Him. But Jesus " hid Himself, and went out of the temple."*

2. Supreme Lord: *" The Son of Man is Lord " also, even of the Sabbath."*[5] God instituted the Sabbath, He alone therefore could abrogate it. *" You call Me Master and Lord, and you say well, " for so I am."*[6] *" One is your Master, Christ."*[7]

3. Worthy of the highest worship: *" You " believe in God, believe also in Me." " That all may " honour the Son, as they honour the Father."* He accepted the worship of men without rebuke; for instance: *" And he said: I believe, Lord; and " falling down he adored Him";*[8] or, clearer still: *" Thomas answered, and said to Him: My Lord, and " my God."*[9]

4. He forgave sins. The Jews were theologi-

[1] St. Luke xvi. 16.
[2] St. Matt. xxiv. 14.
[3] St. Matt. xxv. 31-32.
[4] St. John viii. 58, 59.
[5] St. Luke vi. 5.
[6] St. John xiii. 13.
[7] St. Matt. xxiii. 10.
[8] St. John ix. 38.
[9] St. John xx. 28.

cally right in objecting. "*Who can forgive sins but "God only? which Jesus presently knowing in His "spirit, that they so thought within themselves, saith "to them: Why think you these things in your "hearts? Which is easier, to say to the sick of the "palsy: Thy sins are forgiven thee; or to say: "Arise, take up thy bed, and walk?*"[1] He showed them that He read their thoughts, and proved His authority by the miracle; the inference is clear: He Himself is God. On another occasion our Lord showed His knowledge of the secrets of men's hearts in a more remarkable manner. His enemies brought to Him "a woman taken in adultery,"[2] in order to draw from Him an indiscreet and inopportune interpretation of the Law. "*But Jesus bowing Himself "down, wrote with His finger on the ground. When "therefore they continued asking Him, He lifted "Himself up, and said to them: He that is without "sin among you, let him first cast a stone at her. "And again stooping down, He wrote on the ground.*" Evidently He wrote something in the dust which showed each in turn that He knew secret sins of their past life, for they "*went out one by one, beginning "at the eldest.*" Our Lord then absolved the woman, bidding her sin no more. Shortly after, in the Temple, He challenged them publicly to accuse Him of sin if they were able. "*Which of you shall convince "Me of sin? If I say the truth to you, why do you "not believe Me? He that is of God, heareth the "words of God.*"[3] On His own authority also He delegated this power of forgiving sins to others. He breathed on His Apostles, and said: "*Receive ye "the Holy Ghost: whose sins you shall forgive, they are "forgiven.*"[4] He never for an instant allowed the suggestion that there was any sort of imperfection in Himself; He always acted as if His own conduct was absolutely above discussion. Said the Samaritan woman: "*Come and see a Man who has told me all "things whatsoever I have done. Is not He the Christ?*"

[1] St. Mark ii. 7.
[2] St. John viii. 1-11.
[3] St. John viii. 46, 47.
[4] St. John xx. 22.

5. The Author of Life and Death: "*I am "the Resurrection and the Life: he that believeth in "Me, although he be dead, shall live, and everyone that "liveth and believeth in Me shall not die for ever.*"[1] "*I am the Way, the Truth, and the Life.*"[2] "*I am "the Bread of Life. . . . He that believeth in Me "hath everlasting Life. . . .*"[3]

6. Consubstantial with the Father and equal to Him: "*My Father worketh hitherto, and I work.*" "*I and My Father are One. . . .*"[4] "*The Jews "answered Him: For a good work we stone Thee not, "but for blasphemy; and because Thou being a man, "makest Thyself God.*" "*Philip, he that seeth Me, "seeth the Father also.*" "*If I do not the works of "My Father, do not believe in Me, but if I do, even "if you do not wish to believe in Me, believe the works "that you may know and believe that the Father is "in Me, and I am in the Father.*"

Solemnly adjured by the High Priest, He confessed that He was the consubstantial Son of the Father. "*Art Thou the Christ, the Son of the Blessed "God? . . . I am. And you shall see the Son of "Man sitting on the Right Hand of the Power of God, "and coming with the clouds of Heaven.*"[5] The Jews confessed: "*We have a law, and according to the "law He ought to die, because He made Himself the "Son of God.*"[6]

Fourth Proof. The Resurrection.

93. Jesus Christ foretold His death and Resurrection, and, "de facto," raised Himself from the Grave. We may say that Christianity is based upon the historic fact of the Resurrection. Our Lord made it the sign and test of Divine Mission: "*Destroy this "temple, and in three days I will raise it up.*"[7] "*As "Jonas was in the whale's belly three days and three "nights, so shall the Son of Man be in the heart of the "earth three days and three nights.*"[8] "*Behold we go "up to Jerusalem, and the Son of Man shall be betrayed "to the chief priests and scribes, and they shall condemn*

[1] St. John xi. 25. [2] St. John xiv. 6. [3] St. John vi. 48, 49.
[4] St. John x. 30, 33. [5] St. Mark xiv. 61, 62. [6] St. John xix. 7.
[7] St. John ii. 19. [8] St. Matt. xii. 40.

" Him to death. And they shall give Him to the " Gentiles to be mocked, and scourged, and crucified, " and the third day He shall rise again."

Our Lord's Resurrection was the burden of the preaching of the Apostles. *" For if Christ has not " risen, vain then is our preaching, and vain is your " faith."*[1] St. Matthias was chosen to be *" a witness " of the Resurrection."* Forty days after His death St. Peter is boldly preaching His Resurrection in the streets of Jerusalem, and carried such conviction that three thousand souls were baptized.[2] The chief priests could not gainsay the fact which their own vigilant hatred had made so apparent: they confessed *" we cannot deny it ";* but when they could not persuade the Apostles to desist their preaching they threatened them, and cast them into prison. Later on St. Paul boldly declares that our Lord *" was " seen by more than five hundred at once, of whom many " remain until this present, and some are fallen asleep."*[3] The Resurrection of our Lord, then, is a historic fact; a fact which has withstood scrutiny through the ages in spite of all attempts to disprove it; it has been and is the hope and consolation of millions; it is the crown of all His miracles. He Who has shown Himself the Sovereign Lord of Nature—stilling the storm, walking on the deep, *" curing all manner of disease "* the Master of Demons *" casting out devils "*—and the Author of Life—*" raising the dead to life "*—cannot but be the " Very and Eternal God."

Fifth Proof.

94. Jesus Christ has always been adored as God, and is still the Object of the love of adoring Christendom.

It has been asserted that the worship given to our Lord is a gradual development of the ages; this is easily disproved by the writings of His earliest disciples.

" In the beginning was the Word, and the Word was " with God, and the Word was God" (St. John i. 1).

" Of whom is Christ according to the Flesh, Who is " over all, God blessed for ever. Amen" (Rom. ix. 5).

[1] 1 Cor. xv. 14. [2] Acts ii. 41. [3] 1 Cor. xv. 6.

"*For let this mind be in you, which was also in* "*Jesus Christ, Who being in the form of God, thought* "*it no robbery, to be equal with God*" (Phil. ii. 5, 6).

"*Looking for the blessed hope and coming of the* "*glory of the great God and our Saviour Jesus Christ*" (Titus ii. 13).

"*And let all the Angels of God adore Him*" (Ps. xcvi. 7, applied by St. Paul, Heb. i. 6).

"*James, the servant of God, and our Lord Jesus* "*Christ*" (St. Jas. i. 1).

"*By the Resurrection of Jesus Christ. Who is on* "*the Right Hand of God, swallowing down death*" (1 St. Pet. iii. 21, 22).

Pagan Witnesses.

That our Lord was worshipped in the earliest ages is witnessed by pagans, notably the younger Pliny. Writing to his Emperor Trajan, he officially reports "that on a stated day the Christians met before day-"break, and sang among themselves responsively a "hymn to Christ as God."[1] Says Celsus indignantly: "While they offer an excessive adoration to this "Person Who has but lately appeared in the world, "how can they think that they commit no offence "against God by giving these Divine honours to His "Servant?"[2] etc.

Our Lord's Divinity was witnessed to by the martyrs from St. Stephen downwards: "*Behold I* "*see the heavens opened, and the Son of Man standing* "*on the Right Hand of God.*" "*. . . Lord Jesus,* "*receive my spirit.*" "*Lord, lay not this sin to their* "*charge.*"[3] Devotion to our Lord as God was their stay and consolation as they faced their cruel pagan persecutors. "What God dost thou worship?" asked the judges of Pionius the Christian. "I worship," he replied, "Him Who made the heavens, and "Who beautified them with stars, and Who enriched "the earth with flowers and trees, Who set in order "the circumferences of the earth and sea, and "assigned by fixed laws their bounds and shores." "Dost thou mean Him Who was crucified?" "Cer-

[1] Ep. x. 97.

[2] Origen, *Contra Celsum*, viii. 12, p. 750.

[3] Acts vii. 55-59.

" tainly, Him Whom the Father sent for the salvation " of the world."[1]

Napoleon to Count Montholon.

" Alexander, Cæsar, Charlemagne, and I myself " have founded great empires; but upon what did " these creations of our genius depend? Upon force. " Jesus alone founded His Empire upon love, and " to this day millions would die for Him. . . . I " think I understand something of human nature, " and I tell you all these were men, and I am a man: " none else is like Him; Jesus Christ was more than " man. . . . Across a chasm of eighteen hundred years " Jesus Christ makes a demand which is beyond all " others difficult to satisfy. . . . He asks for the " human heart . . . entirely . . . unconditionally, " and forthwith the demand is granted. . . . This " it is which proves to me quite convincingly the " Divinity of Jesus Christ."[2]

Sixth Proof.

95. Jesus Christ is either God or not good. Between these two alternatives there can be no possible mean whatever. Our Lord said: "*Learn of Me, "for I am meek and humble of heart.*"[3] If He be God these words are profoundly true; if He be but a creature, though the noblest of all God's creatures, they are absolutely incompatible with what goes before: "*Come to Me, all ye that labour and are "burdened, and I will refresh you.*" Our Lord's assertion of Himself would be absolutely intolerable in the mouth of any being but God; for instance: "*I, if I be lifted up from the earth, will draw all things "unto Myself.*"[4] "*Everyone therefore who shall "confess Me before men, I will also confess him before "My Father Who is in Heaven.*"[5] "*You will not "come to Me that you may have life.*"[6] He promised that where two or three of His disciples should meet together in His name, there would He be "in "the midst of them,"[7] a promise which, since it obviously implies a Divine attribute, could be made by no one in sincerity but God Himself. He bids

[1] Ruinart, p. 125. [2] Liddon's *Bampton Lectures*, iii. 147. St. Matt. xi. 29. [4] St. John xii. 32. [5] St. Matt. x. 32. [6] St. John v. 40. [7] St. Matt. xviii. 20.

men make Him the centre of their love, to love Him above all creatures, to live "by Him," and "in Him," and He promises to abide with His disciples always, and to dwell in them, etc. Such demands and promises are gracious condescensions on the part of God, but they would be iniquitous insincerities on the part of any person less than God. But the experiences of multitudes of souls during well-nigh two thousand years testify to the truth of these promises; therefore Jesus Christ is God.

Our Lord truly Man.

96. Jesus Christ is truly Man, having a perfect human body and soul. The fact that He was "*made "of a Woman*,"[1] that He was circumcised, that He suffered and died, sufficiently demonstrate this truth. He was not, however, a human person; for as the rational nature of man supplies the place of the irrational lower nature which he has in common with animals, so the Divine Personality of the Son in our Lord supplies the place of a human personality. Our Lord assumed the fulness and perfection of all human nature; in Him it is idealized and deified, and so He calls Himself "the Son of Man." He was the genuine offspring of our race, the Prince and Leader, the Flower of human kind. He belongs to no particular place, or age, or nation, but to all; He is the Archetypal Man, the Representative, the Pattern, the Epitome of all humanity. "He recapi- "tulates in Himself," says St. Irenæus, "the long "exposition of mankind, showing forth salvation to "us in a compendium."[2]

"*Thou art beautiful above the sons of men: grace "is poured abroad on Thy lips: therefore hath "God blessed Thee for ever.*"[3]

Though He is Man, yet is He "the Image of the "Invisible God"; He has no human character, for in Him all the parts of our human nature are in perfect fulness and harmony; He is the perfection of every individual man in marvellous beauty and truth. This uniqueness belongs also to His Blessed

[1] Gal. iv. 4. [2] *Contr. Hær.*, iii. 18, 1.
[3] Ps. xliv. 3.

Mother; SHE is "Woman" *par excellence*, just as He is "Man" *par excellence*.

Hypostatic Union.

97. Since the Sacred Humanity of our Lord was hypostatically united to the Godhead in the very first instant of its creation, there was due to it from the beginning all the qualities of a glorified body:

1. Brightness: "*Then shall the just shine like the "sun in the Kingdom of their Father.*"[1]

2. Subtlety or agility: "*And the living creatures "ran and returned like flashes of lightning.*"[2]

3. Impassibility: "*They shall no more hunger nor "thirst, neither shall the sun fall on them or any "heat.*"[3]

4. Immortality: "*And death shall be no more.*"[4]

But our Lord for our sakes refrained from taking what was His right, or (as some prefer to say) He hid by a perpetual miracle not only the glory of His Divinity, but also the glory due to His deified humanity, except on one occasion before His death, when on Mount Thabor He revealed Himself in His Transfiguration to the chosen three; yet there was always to the simple and pure of heart a supernatural light in His Sacred Countenance. On several occasions only did He use the gift of subtlety, notably at Nazareth, when His enraged countrymen endeavoured to thrust Him from the brow of the hill; "*but He, passing through the midst of them, went "His way.*"[5] In order to suffer and atone for sin He willed that His Sacred Body should be both passible and mortal, though not subject to sickness, which was incompatible with His infinite dignity as God. Though the two Natures remained distinct, the union of the Sacred Humanity with the Godhead was substantial and most intimate—more intimate, indeed, than soul with body; yet so far from this hypostatic (hypostasis = a person) union preventing suffering both mental and physical, it increased it in a sense infinitely.

Intimate Union of Two Natures.

[1] St. Matt. xii. 43. [2] Ezech. i. 14. [3] Apoc. vii. 16.
[4] Apoc. vii. 4. [5] St. Luke iv. 30.

98. Our Lord on earth had fourfold knowledge: (1) Divine, (2) beatific, (3) infused, (4) acquired. Our Lord's Knowledge.

1. *As God*, equally with His Eternal Father, He knew all things infinitely. He knew future contingent events, not conjecturally, but absolutely; for instance, He knew that, as a matter of fact, Tyre and Sidon would have done penance in sackcloth and ashes if He had wrought in them the miracles that he wrought in Corozain and Bethsaida.[1] As God.

2. *In God*, since His Sacred Human Soul enjoyed the Beatific Vision without interruption, He knew all things, but not infinitely, for His Soul was finite: "*But of that day or hour no man knoweth, neither the "angels in Heaven, nor the Son*"[2] (that is, as man), "*but the Father.*"[3] In God.

3. *From God*, into His most pure Soul, at the moment of its creation, there were infused, in the most perfect way, the habits of all the virtues, the gifts of the Holy Ghost, and all knowledge possible to It: "*But Jesus did not trust Himself unto them, "for He knew all men. And because He needed not "that any should give testimony of man; for He knew "what was in man.*"[4] "*The Spirit of the Lord shall "rest upon Him: the spirit of wisdom and under-"standing, the spirit of counsel and fortitude,*"[5] etc. From God.

4. *As Man*, during His earthly sojourn, our Lord gained experimental knowledge of everything which presented itself within His own environment, and even condescended to be taught by others: "*And "Jesus grew in wisdom and age, and in favour with "God and men.*"[6] "*And whereas He was the Son* As Man.

[1] St. Matt. xi. 21.

[2] Many theologians maintain that since our Lord was the appointed Judge of all men, He knew the Day of Judgment, even as Man, but not in such a way that He could communicate His knowledge. I venture to offer the following explanation: The first Adam by his preternatural gifts might have been able to calculate how long the world would naturally endure. Our Lord, the second Adam, had these gifts, but yet, according to this knowledge, He did not know the Day of Judgment, because this was not in accordance with the natural order, but depended upon the arbitrary decree of God the Father.

[3] St. Mark xiii. 32.

[4] St. John ii. 24, 25.

[5] Isa. xi. 2.

[6] St. Luke ii. 52

"of God, He learned obedience by the things which "He suffered."[1] It follows that since our Lord enjoyed in His Soul the perfect and continual Vision of God, He could not exercise the virtue of faith; and because He possessed all things and knew all things, neither could He exercise the Virtue of hope.

Operation of our Lord.

99. It follows that since the two Natures in our Lord, though really substantially and supernaturally united, remain nevertheless distinct, there is in Him a threefold operation:

1. Acts which proceed from the Divine Nature, such as the conservation of the world.

2. Acts which proceed from His Human Nature, such as eating, walking, etc.

3. Theandric or mixed, which proceed from both Natures. He lay down in weariness to sleep on the boatswain's pillow, but rose in majesty to still the storm; He wept as a man by the tomb of Lazarus, but as God called him back to life again. All His acts were, however, Divine, even when they proceeded from His Human Nature, for He was a Divine Person.

Communication of Idioms.

100. From the same also it follows that what is predicable of the Divine Nature is predicable also of the Human, and *vice versâ*. Thus St. Peter said: *"You have killed the Author of Life."*[2] We may say: God was laid in a manger; God suffered hunger and thirst; God shed His Blood and died on the Cross; He Who lay on His Mother's Bosom ruled the Heavens; He Who worked at the carpenter's bench created all things. But we must not predicate the attributes of one Nature *in the abstract* of the other; for instance, it would be impious to say: Divinity died, or Humanity is eternal.

Our Lord Sinless.

101. After what has already been said it will scarcely be necessary to affirm that our Lord was absolutely impeccable. "As light permits no dark-"ness in its neighbourhood, so the Son of God "admitted no sin in His Human Nature."[3] It was impossible for Him to be tempted by Satan in the

[1] Heb. v. 8. [2] Acts iii. 15. [3] St. Gregory the Great.

ordinary acceptation of the term, for He was God; He was "*tempted in all things like as we are, without "sin*,"[1] but by submitting to such a humiliation He crippled the power of the devil, and won for us strength to resist all temptation, and courage to persevere.

The Nicene Creed thus sums up the mystery of the Incarnation:

Athanasian Creed.

"Now it is necessary to eternal Salvation that we "faithfully believe the Incarnation also of our Lord "Jesus Christ.

"This is therefore the right faith, that we believe "and confess that our Lord Jesus Christ, the Son of "God, is God and Man.

"He is God of the Substance of the Father begotten "before the ages: and He is Man of the Substance "of His Mother born in the world.

"Perfect God, perfect Man: subsisting of a rational "soul and human flesh.

"Equal to the Father according to the Divinity: "less than the Father according to the Humanity.

"Who although He be God and Man: yet He is "not two but one Christ.

"One indeed, not by the conversion of the Deity "into flesh: but by the assumption of the Humanity "unto God.

"One altogether, not by confusion of substance, "but by Unity of Person.

"For as the rational soul and flesh is one man: "so God and Man is one Christ."

Our Lord's Mission.

102. Our Lord's mission on earth was threefold:

1. He came to be the Divine Exemplar, to teach men by a pattern life how to live so as to please God, "*leaving you an example that you should follow His "steps*."[2]

2. He came also to establish the Kingdom of God His Father on earth, to found His Church, and to reveal the perfect will of God to all men. "*I will "build My Church*."[3] "*And if (a man) will not*

[1] Heb. iv. 15. [2] 1 St. Pet. i. 21.
[3] St. Matt. xvi. 18.

" hear the Church let him be to thee as the heathen and " publican."[1]

3. He came to suffer and die, offering Himself a willing Victim on the Altar of the Cross for the full atonement and perfect satisfaction of all sin : *" I " have a baptism wherewith I am to be baptized : " and how I am straitened until it be accom- " plished."*[2]

His earthly life may be thus divided :

1. The months He spent in the Womb of His Mother : adoring, thanking, and praising God His Father ; acknowledging Himself inferior to God in His Human Nature, and on this account humbling Himself profoundly ; offering Himself in sacrifice, accepting His suffering Humanity for the redemption of the world ; making beatific acts of love and continual prayer.

2. His Divine Infancy : rendering homage to God ; giving Him infinite honour by His perfect obedience to His Holy Mother and St. Joseph, and by His silence atoning for sins of the tongue.

3. His flight and exile in Egypt : suffering privation and ignominy, and sanctifying the land of future anchorites.

4. His perfect and hidden life at Nazareth for thirty years : sanctifying His Mother and St. Joseph, taking the curse from the earth by labour, eating bread in the sweat of His brow.

5. His three years of public ministry ; teaching, working miracles, and proclaiming His Divine Mission.

6. His Sacred Passion and death, and His visitation to the souls detained in Limbo :[3] *" In which " also coming, He preached to those spirits that were " in prison : which had been sometime incredulous,*

[1] St. Matt. xviii. 17. [2] St. Luke xii. 50.

[3] The limbo of the fathers—the waiting-place of God's saints before the coming of our Lord ; or Paradise. " To-day shalt " thou be with Me in Paradise " (St. Luke xxiii. 43). Not Heaven, for our Lord did not ascend thither till forty days after His Resurrection. In poetical language, " *Abraham's Bosom* " (St. Luke xvi. 22).

" when they waited for the patience of God in the days " of Noë."[1]

7. His forty days of risen life after the Resurrection : appearing continually to His Blessed Mother and to His Apostles and disciples, *" and speaking of " the kingdom of God."*[2]

His Name.

103. The word " Jesus " means Saviour, the equivalent in Hebrew to Josue, and it was a common name among the Jews. Out of reverence we do not use It as a baptismal name. [N.B., Spaniards christen with the Holy Name.] It is the custom to bow or uncover when using It, and a special feast is kept in Its honour. It is a Name of power, terrible to demons : *" At the Name of Jesus every " knee should bow."*[3] *" In the Name of Jesus rise " and walk."*[4] The monogram IHS represents the first three letters of the Holy Name in Greek.

The word " Christ " means the " Anointed One," and is equivalent to the Hebrew " Messias " ; in the Jewish law prophets, priests, and kings were anointed with holy chrism. Our Lord was formally announced by the Holy Ghost as Prophet, Priest, and King in His Baptism at the hands of St. John.

" Hail ! gladdening Light, of His pure glory poured
" Who is the Immortal Father, Heavenly Blest,
" Holiest of Holies—Jesus Christ, our Lord !
" Now we are come to the sun's hour of rest,
" The lights of evening round us shine,
" We hymn the Father, Son, and Holy Spirit Divine !
" Worthiest art Thou at all times to be sung
" With undefilèd tongue,
" Son of our God, Giver of life, Alone !
" Therefore in all the world Thy glories, Lord, they own."[5]

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[1] 1 St. Pet. iii. 19.
[2] Acts i. 3.
[3] Phil. ii. 10.
[4] Acts iii. 6.
[5] Ancient hymn translated in *Lyra Apostolica*, 63.

CHAPTER X

THE NATURE AND THE CONSEQUENCES OF SIN

Sin: What it is.

104. SIN is a revolt against God; it is resistance to the Supreme Authority of His Sovereign Majesty, by the transgression of His law, in thought, word, deed, or omission. It outrages the attributes of God, and aims at His very existence; if it were possible sin would dethrone God. When a man sins, he, in effect, puts God on one hand and some self-gratification or pleasure (good in itself when used for God and according to His law, but apart from God miserable and contemptible) on the other, and then deliberately chooses this in preference to God; it is therefore a species of idolatry, for he makes the sin or the pleasure his god. He thereby offers a grievous insult to God's Majesty which, if not repented of, He cannot fail to avenge. "*Whosoever commits "sin is the servant of sin. Now the servant* (*or slave*) "*abideth not in the house for ever.*"[1]

Not Material merely.

Sin is not merely material, but lies in the will. The mere act, for instance, of killing a man is not murder unless it is intended; it must be *wilful* to deserve the extreme penalty of the law. On the other hand, a sin may be committed in the will itself without passing into the external act; the man who says in his heart, "I would kill my enemy but for "the law" is a murderer in the sight of God.

Conscience.

Sin is measured in its malice by the conscience. Conscience is the judgment of the intellect; it

[1] St. John viii. 34.

is, moreover, the voice of God, as it were, speaking in the soul of every man, bringing remorse for sin and contentment in right-doing, "*their conscience "bearing witness to them, and their thoughts between "themselves accusing, or also defending one another.*"[1] The more knowledge, the more sin there is, and there can be no sin where there is no knowledge or consciousness of ill-doing.

"*If you had been blind, you would not have sin: "but now you say, We see, your sin remaineth.*"[2]

"*If I had not come and spoken to them, they would "not have had sin, but now they have no excuse for "their sin.*"[3]

"*To him therefore who knoweth to do good, and "doeth it not, to him it is sin.*"[4]

Temptation.

105. Satan and his minions are permitted by God to tempt men to sin by the wrongful use of pleasures, riches, honours, but only that man may have opportunity of vindicating the honour of God in resisting evil, and so fighting his way to heaven. "*Be sober "and watch: because your adversary the devil as a "roaring lion goeth about seeking whom he may devour; "whom resist ye, strong in faith.*"[5] "*And God is "faithful, Who will not suffer you to be tempted above "that which you are able: but will also with the "temptation make issue that you may be able to bear "it.*"[6] In truth, Satan has no more power over us than we ourselves give him by yielding to his suggestions, and we may always obtain the help of Divine grace by prayer. Wherefore men are exhorted to "*give no place to the devil,*"[7] "*but resist the devil, and "he will fly from you.*"[8] Not all temptations come from the evil one, "*but every man is tempted by his "own concupiscence, being drawn away and allured. "Then when concupiscence hath conceived, it bringeth "forth sin. But sin when it is completed begetteth death.*"[9] Yet the devil is always ready to take advantage of our weakness to bring about our eternal ruin.

[1] Rom. ii. 15. [2] St. John ix. 41. [3] St. John xv. 22.
[4] St. Jas. iv. 17. [5] 1 St. Pet. v. 8, 9. [6] 1 Cor. x. 13.
[7] Eph. iv. 27. [8] St. Jas. iv. 7. [9] St. Jas. i. 14.

Concupiscence.

Concupiscence is the depraved and inordinate desire of our carnal nature for things of sense consequent upon the sin of Adam. "*I see another law in my members, fighting against the law of my mind.*"[1] "*The flesh lusteth against the spirit.*"[2] It is a punishment for man's rebellion against God; it may be lessened in this life but not destroyed. It puts man under the necessity of continual prayer and watchfulness.

Original Sin.

106. Sin is either original or actual. Original sin is that state in which all men are born, and results from the sin of Adam, who sinned as head of the race. "*Wherefore as by one man sin entered into this world, and by sin death; and so death passed on all men, in whom (that is, in Adam) all have sinned.*"[3] It is the deprivation of that sanctifying grace which alone can make a man supernaturally pleasing to God, and give him a claim to the joys of Heaven; it is the mark of Satan's triumph on the soul, for had Adam persevered in grace, all his descendants would have been born in original justice, fit for the Presence of God. When God reinstated the penitent Adam in His favour, He did not, as has been stated above (see par. **74**), restore to him the preternatural gifts he possessed before; his mind was darkened, his will was weakened and inclined to evil, and his sensual passions were in rebellion against his higher self (*see above*). These evils he transmitted to his posterity; and so in like manner, when the stain of original sin has been removed, ignorance and weak-

[1] Rom. vii. 23. [2] Gal. v. 17.

[3] Rom. v. 12. St. Anselm says: "That which I call original "sin, I conceive to be no other than . . . the being stripped, "through the disobedience of Adam, of that justice which "was our due."* St. Thomas: "A disordered disposition, arising "from the dissolution of that harmony in which the essence "of original justice consisted."† "Hence, the poor soul is not "only deprived of what would have made it well-pleasing in God's "sight, but that deprivation is a perpetual token at once, and "result, of God's displeasure."‡

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* *De Concep. Virg.*, c. 27. † 1ª 2ae, lxxxii. 1, in c.
‡ Father Harper, S.J.

ness still remain. Man must regain his pristine glory by a life of penance and trial.

Removal of Stain of Original Sin.

Before the coming of our Lord the stain of original sin was removed by some religious ceremony springing from the faith and piety of the parents, or, in case of adults, by an act of faith in the One True God, the Remunerator of the Just. In the Jewish Religion this rite was prescribed by God Himself—the rite of circumcision; in the Christian dispensation the Holy Sacrament of Baptism by its own intrinsic power brings the soul to perfect reconciliation with God.

Children dying in Original Sin.

All dying in original sin, though free from personal offence, are deprived indeed of Heaven, for they do not possess that holiness without which no creature can see God; but they are not punished in Hell, for they themselves have committed no offence against God. They enjoy a perfect use of their physical and intellectual powers in natural beatitude in the *limbus puerorum*—the Limbo or Paradise of Children. It is not Hell, for they are "strangers to all that is punished with darkness, chastised with flames, and condemned to torments"; nor is it Heaven, for they will never "enjoy the sweet contemplation of God" face to face in the glory of the Beatific Vision. It is, in fact, the borderland between the two: Hell as compared with Heaven, but Heaven as compared with Hell.

"These little ones," says Suarez, "will then have "a true knowledge of God and a love of Him above "all things, and consequently the rest of the natural "virtues and impassible bodies, not in virtue of any "intrinsic disposition, but by the Providence of God, "because they must be eternal. Hence they will "not need food or drink, because God will provide "that their bodies shall not be subject to alteration. "And so neither will they suffer from the rebellion "of the flesh, nor from the internal or external "conflict, because this, too, would be a sensible pain, "and all such things belong to a state of trial, whilst "they in their measure have arrived at their end."[1]

[1] *De Vitiis et Peccatis*, ix. 6, 6.

Mortal Sin.

106A. Actual sin is that which a man, having come to the use of reason, himself commits, and for which he is morally and personally responsible. The sin of Adam was actual to him. Actual sin is either mortal or venial. Mortal sin is a grave, deliberate offence against the infinitely good God, and is so called because of its nature and inevitable consequences; for it breaks off the spiritual relationship of the soul with God, separates it from the Author of Life, and merits eternal death. "*The soul that sinneth, the same shall die.*"[1] This is "*the second death*" spoken of in the Apocalypse (xx. 6, etc.)—a living death. "*The wages of sin is death.*"[2] Just as a mortal wound causes the death of the body—which dies, but does not cease to exist—so a mortal sin causes the death of the soul—the soul "is dead while it lives."[3] Mortal sin is spiritual suicide, and the greatest calamity that can be conceived; "it "deprives a soul of its beauty, and makes it more "hideous than any monster; it deprives it of its "nobility, and makes it viler than any animal; it "deprives it of the friendship of God, so that He "regards it as an enemy; it deprives it of all right "to the inheritance of the Kingdom of Heaven, and "robs it of all the spiritual treasure it has acquired; "it condemns it to Hell, and holds it suspended by "a slender thread over this terrible gulf; it is, "even in this life, a foretaste of Hell, filling the soul "with disquiet, trouble, and remorse."

Sins of Lucifer and Adam.

107. The sin of Lucifer was pride and arrogance; he wanted to be independent like God, and independent of God to do his own will. "*I will be like "the Most High.*" "Listen to me," he said to our first parents, "and you shall be as gods"; and to our Lord: "*Fall down and adore me, and all these things "shall be Thine.*" He desired to find his complacency in himself, and sought to be acknowledged and adored by the other angels. St. Ambrose says he wanted to be like God, not by imitation, but by equality. He sinned without hope of pardon, for the act of an

[1] Ezech. xviii. 4. [2] Rom. vi. 23. [3] *Cf.* 1 Tim. v. 6.

angel precludes the possibility of repentance ; spirits act, so to speak, with the whole energy of their being. This is the state of the reprobate who allow sin to take full possession of them. Our Lord said of Judas : "*He is a devil.*" Hence also St. Paul's warning : "*Let no temptation take hold of you but such as is* "*human.*"[1]

The sin of Adam was not so great ; it was the sin of disobedience, though there was pride in the act in making himself the judge of right and wrong, like God—in fact, the different kinds of sin are so intimately connected that it is impossible to commit one kind without in a sense committing all the others : "*For whosoever keeps the whole law, but offends in* "*one, is made guilty of all.*"[2] In Adam there was room for repentance on account of his composite nature ; moreover, his sin was not so directly against God, and he was tempted. Repentance, confession, and satisfaction are in the nature of things necessary for forgiveness ; the nature of an angel is such that it is impossible for him to go back upon his act.

Venial Sin.

108. Sin which falls short of mortal sin—that is, which does not altogether deprive the soul of sanctifying grace—is called venial, because through the mercy of God it is easily pardoned. St. John mentions a sin "*which is not unto death,*" and "*a sin unto* "*death.*"[3] Venial sin is less because the matter about which it is concerned is not so grave, or because there is less knowledge, less malice, or less deliberation. Thus God explained His mercy to Ninive : "*Shall* "*not I spare Ninive, that great city, in which there* "*are more than a hundred and twenty thousand persons* "*that know not how to distinguish between their right* "*hand and their left?*"[4]

On account of the weakness of human nature men often commit indeliberate or semi-deliberate sins which God remits almost without the delinquent knowing it, if there is a habit of contrition ; but venial sin if fully deliberate does great harm to the

[1] 1 Cor. x. 13. [2] St. Jas. ii. 10. [3] 1 St. John v. 16. [4] Jonas iv. 11.

soul. It places an obstacle in the way of future graces, deprives the soul of God's special providences, shuts up His liberality, and if unrepented of so weakens its victim that mortal sin often easily follows.

Guilt and Punishment of Sin.

109. Sin leaves a twofold effect behind—guilt and temporal punishment. The guilt or stain is cleansed by the Precious Blood of the Son of God, but the debt of temporal punishment must be paid by the sinner himself after the sin has been forgiven. God forgave Adam, but imposed the penalty of a long life of sorrow, ending in the agony of death, and then long ages of waiting in the Limbo of the fathers. God forgave David for his great sin, but imposed the penalty of grief and humiliation. Our experience confirms this universal law; a drunkard, for instance, must bear the temporal consequences of his acts, be he never so contrite.

After the guilt has been remitted sin may be atoned for in this life by deep and lasting sorrow, by suffering, self-imposed after the example of St. Paul and all the saints—"*I chastise my body*"[1]—or borne with patience and resignation (*cf.* 2 Cor. vi. 9), or by deeds of mercy, for "*charity covereth a multitude of sins.*"[2] "*Give alms, and behold all things are clean unto you.*"[3] By prayer also, and by gaining indulgences; in the next life by the pains of purgatory.

Purgatory.

110. Purgatory is a merciful design of Divine Providence for the expiation of temporal punishment due to sin at the moment of death, and also for the remission of the guilt of venial offences. Without purgatory there would be no hope of Heaven for those who have any debt of temporal pain to pay, for God is infinitely just; besides, "*nothing that defileth*"[4] can enter the Presence of Infinite Holiness. "*Flesh and blood cannot enter the Kingdom of Heaven,*" that is, until it has been thoroughly spiritualized and made holy. Our Lord also warns us to be fully "at agreement" with God while we

[1] 1 Cor. ix. 27. [2] 1 St. Pet. iv. 8. [3] St. Luke xi. 41.
[4] Apoc. xxi. 2.

are "in the way" with Him—that is, during our mortal life—lest "*the adversary deliver thee to the "Judge, and the Judge deliver thee to the officer, and "thou be cast into prison. Amen, I say to thee, thou "shalt not go out from thence till thou repay the last "farthing.*"[1] Again, when speaking of sin against the Holy Ghost, He says "*that it shall not be for-"given neither in this world nor in the world to come*":[2] wherefore there are sins which are forgiven in the next world—that is, in purgatory.

The doctrine was common to the Jews, as we learn from their liturgical prayers for the dead and from their practice: "*Judas . . . making a gathering, "sent twelve thousand drachms of silver to Jerusalem "for sacrifice to be offered for the sins of the dead, think-"ing well and religiously concerning the Resurrection. ". . . It is therefore a holy and wholesome thought "to pray for the dead, that they may be loosed from "sins.*"[3]

Where is Purgatory?

110A. It would seem that the lowest reaches of purgatory are on the confines of Hell, as may be assumed from the prayer "From the gate of Hell "deliver their souls, O Lord," also it is a place of unrest, of darkness, and gloom: "Eternal rest "give to them, O Lord, and let light perpetual shine "upon them." It is also a place of suffering—at least, in its lower places—as may be gathered from the tract in Masses for the dead: "Deliver the souls "from the pains of Hell . . . and from the mouth "of the lion. . . ." St. Gregory affirms that the same fire burns in purgatory as in Hell itself: "The "same fire which purifies the elect is the same which "torments the devils and damned in Hell . . . as "under the same fire gold is aglow and chaff smokes, "so under the same fire the sinner burns, but the just "man is purged." The higher circles of purgatory are probably coterminus with this world. Hugo of St. Victor says:[4] "It is probable that in the places "where crime is committed there are they punished."

[1] St. Matt. v. 25.
[2] St. Matt. xii. 32.
[3] 2 Macc. xii. 43, 46.
[4] *De sacrament*, II., 16, 4.

Works of Expiation.

The good works we offer to God in expiation of our sins must be done from some supernatural motive; they must spring from, and be united to, the merits of our Lord: "*For other foundation can "no man lay than that which is laid, which is Christ "Jesus. Now if any man build on this foundation, "gold, silver, precious stones, wood, hay, stubble, every "man's work shall be manifest, for the day of the Lord "shall declare it, because it shall be revealed by fire: "and the fire shall try every man's work of what sort "it is. If any man's work abide, which he hath built "thereupon: he shall receive a reward. If any man's "work burn, he shall suffer loss: but he himself shall "be saved, yet so as by fire.*"[1]

Hell.

III. God in His mercy allows no soul to suffer as much as it deserves, even in Hell; but the soul which dies in the guilt of mortal sin must perish everlastingly, for sin from its very nature cannot be forgiven without repentance, and repentance after death is a moral impossibility. "*And the fifth angel poured "out its vial upon the seat of the beast: and his king-"dom became dark, and they gnawed their tongues for "pain: and they blasphemed the God of Heaven "because of their pains and wounds, and did no "penance for their works.*"[2] The extreme punishment of Hell follows from the very nature of things rather than from the arbitrary decree of God. "*As*

[1] 1 Cor. iii. 11-15. Though it is not absolutely *de fide* that there is actual fire in purgatory—that is, in some parts of it, for all would agree that many are purged simply by the sorrow of waiting—yet it would be rash to go against the constant tradition of the Church. The catechism of the Council of Trent, which has the highest authority, says: "Moreover, there is the purga-"torial fire in which the souls of pious people, tormented for a "definite time, suffer expiation, that it may be possible for the "eternal fatherland to afford an entrance, in which nothing "defiled can enter."* It should be remembered that the judgments of God are not rough and ready like human judgments, but precise and absolutely just; anything short of Hell is a mercy for a man who has incurred its penalty a thousand times, and only just escapes at the last moment.

[2] Apoc. xvi. 10, 11.

* Part I., § 6.

" I live, saith the Lord God, I desire not the death of " the wicked, but that the wicked turn from his way " and live."[1] A man, for instance, who puts out his own eyes suffers their loss of necessity, not from a special punitive act of God. " Eternal woe," says St. Augustine, " is due to him who destroys in him- " self eternal good."

Those who go to Hell.

Hell is *" the great lake of the wrath of God,"*[2] a pool of fire burning with brimstone, an " abyss " where God imprisons and punishes the fallen angels and unrepentant sinners, a place of torment and unspeakable misery, *" and darkness, where dwelleth the shadow " of death, and no order but everlasting horror."*[3] *" It " is a fearful thing to fall into the hands of the Living " God."*[4] The Son of God again and again warns men by their conscience against this inevitable doom. No man goes to Hell with his eyes shut. *" I say to " you, my friend, fear not those who kill the body, and " after this have no more that they can do. But I will " show you whom you shall fear; fear Him Who, after " He has killed, has power to cast into Hell. Yes, I " say to you, fear Him."*[5] *" Who is able to destroy " both body and soul in Hell."*[6]

Pain inflicted by an infinitely good God will remain a great mystery to us in this life; yet that He should have allowed His Incarnate Son to suffer His passion is more astonishing than that He allows creatures to suffer eternally. God in His zeal for justice *" spared " not the angels that sinned,"* spared not His only begotten Son, so neither will His Divine fury spare the reprobate.

Pains of Hell.

1. THE CHIEF SUFFERING IN HELL IS THE LOSS OF GOD: We are so much the creatures of sense that it is almost impossible to realize what this means. In this world we live in the atmosphere of His love, in the sunshine of His mercy, which continually streams down from the Throne of His Majesty on the " evil and good alike." But there they feel an

[1] Ezech. xxxiii. 11.
[2] Apoc. xiv. 9, 20; xx. 3.
[3] Heb. x. 31.
[4] Job x. 22.
[5] St. Matt. x. 36.
St. Luke xii. 45.

agonizing want of that Being whom they know to be absolutely necessary for their happiness, and they realize that they will never be able to attain unto Him. "*The wicked shall see, and shall be angry; he "shall gnash with his teeth and pine away: the desire "of the wicked shall perish.*"[1]

The worm never dies.

2. NEXT IS THE WORM OF CONSCIENCE: "*Where "their worm dieth not. . . .*" Once drowned and deadened in sin and vice, now revived, it loudly reproaches the soul. Salvation and the enjoyment of Heaven, once offered in such easy terms, now impossible. "If I only had!"

Pain of Sense.

3. THERE IS ALSO THE PAIN OF SENSE: "Kinds "of punishment undreamed of lie beyond the veil," "*and the fire is not extinguished,*"[2] "*and the smoke of "their torments ascends for ever and ever.*"[3] To this is added the horror of being surrounded by myriads of fallen angels full of malice against those who were once sealed, it may be, with the seal of salvation; and the very vilest of mankind—all despairing furies, hating and cursing God and the saints. "*Raging "waves of the sea, foaming out their own confusion, "wandering stars: to whom the storm of darkness is "reserved for ever.*"[4]

[1] Ps. cxi. 10. [2] St. Mark ix. 43. [3] Apoc. xiv. 11. [4] Jude 13.

CHAPTER XI

VICARIOUS SUFFERING AND MEDIATION

A Super-abundant Redemption.

112. THE Redemption of mankind was an act of pure mercy on the part of God, for man, having fallen by his own wilful act from the height of glory to which he had been raised by grace, was utterly incapable of recovering his lost estate, nor could he do or suffer anything to merit a return to God's favour, much less could he make amends for the insult offered by his sin to the Infinite Majesty of God. But God in His love and mercy resolved to restore him, under certain conditions, to a degree of glory even higher than that from which he had fallen; for when He might have pardoned man on the acknowledgment of his guilt by an act of His will, or have sent an angel to restore the fallen race, He chose the most perfect way of salvation, procuring an adequate and superabundant Redemption for sin in the sufferings of His own Incarnate Son.

The Mean between God and Man.

113. In the Eternal Counsels it was decreed that God the Son should become Incarnate, and assume the office of Redeemer. It was fitting, says St. Bonaventure,[1] that the Word of God should bring men to the knowledge of God; that He Who is the Mean between the Divine Persons should become the Mean between God and man; that He should become the Son by adoption Who was already the Son by Nature. "Men, forsaking God, fabricated "an idol of human form; when therefore a figment

[1] *Brevil.*, I., 4, c. 2.

" of human form was being falsely adored, God was " truly made Man that He might destroy the lie."[1] " He was born of a Woman, that as Adam did not " guard against the devil deceiving through Eve, so " the devil should not apprehend God present, coming " through Mary; wherefore a Woman brought forth " the Salvation of the world, that SHE who con- " stituted the material of iniquity might be made " the minister of justice, and through her, by whom " death laid open an entrance into this world, life " should have an entrance unto us."[2]

God the Son the Victim.

114. We may say that God the Son undertook, in His own assumed Human Nature, to suffer the vengeance of His Father as if He had been personally guilty of all the sins of men. The Most Holy Trinity accepted this vicarious suffering, and placed all power and judgment in His hands. " *All power is* " *given to Me in Heaven and earth,*"[3] " . . . *neither doth* " *the Father judge any man: but hath given all judg-* " *ment to the Son.*"[4] " *Sacrifice and oblation Thou* " *wouldst not: but a Body hast Thou prepared Me.* " *Holocausts for sin were not pleasing to Thee. Then* " *I said: Behold I come: in the head of the book it is* " *written of Me, that I should do Thy will, O God.*"[5] " *My God, I have willed, and Thy law is in the midst* " *of My heart.*"[6]

In the garden cave of Olivet, on the eve of the day of Atonement, prostrate in the dust, bathed in a sweat of blood, the Son of God, by Divine power, brought to His mind the sins of the whole race in their fearful enormity; He weighed them all and singly each one from the sin of Adam to the very last sin that shall be committed before the final doom; He formally took them on Himself, and delivered Himself up completely to His Heavenly Father's Will, to bear in His Sacred Body and in His exquisitely sensitive human soul, supported by the omnipotent power of His Godhead, the full brunt of His Father's anger.

[1] St. Cyril of Jerusalem, col. xii., n. 15.
[2] Maximus of Tours, n. 15.
[3] St. Matt. xxviii. 18.
[4] St. John v. 22.
[5] Heb. x. 5-7
[6] Ps. xxxix. 9.

"*The Lord was pleased to bruise Him*"; "*for the iniquity of My people have I struck Him.*"[1] Again and again He put forth that lamentable cry, "*Not as I will, but as Thou wilt,*" an indication of the supreme anguish of His soul.

The One Mediator.

115. The guilt of sin being in a manner infinite, no finite being and no finite act could fully compensate the Infinite Justice of God. God in Himself could not expiate the guilt, for He cannot suffer punishment. A Divine Person, who was both God and Man, could effect this double end. As Man He could suffer, and yet, being also God, His sufferings would be of infinite merit, though not infinite in themselves; and so in the absolute sense of the word, our Lord alone is the One Mediator between God and man, being Himself both God and Man. "For there is "One God, and One Mediator of God and man, the "Man Christ Jesus."

Our Lord, being a Divine Person, His sufferings are infinitely meritorious, and apply to each, as if they had been endured for each one alone; so that St. Paul is not afraid to say: "*I live in the faith of "the Son of God, who loved me, and delivered Himself "up for me.*"[2] Not only so, but they may be offered again and again, and for the sins of all mankind, even right back to Adam, who was really saved from the sufferings of Hell by the sufferings of Christ. It is true that our Lord suffered in time, and but for a short time, yet in their effects His sufferings are eternal. He is "*the Lamb that was slain from the "beginning of the world.*"[3]

Christ's Sufferings Eternal in their Effects.

He who "*thought it no robbery to be equal with "God, emptied Himself . . . humbled Himself*"—for through *pride* sin came into the world—"*becoming*

[1] Isa. liii. [2] Gal. ii. 20

[3] Apoc. xiii. 8. To use a familiar example, a cheque or promissory note is of value before the money is actually paid, provided the tenderer is a man worthy of credit; so our Lord's sufferings were fully meritorious from the time when He consented to suffer. Some theologians hold that even the good angels maintained their good estate, assisted by the merits of Christ our Lord. So that, in a sense, He is their Saviour also, as He is now their Creator and Sovereign Lord.

"*obedient*"—for through the disobedience of Adam man fell "*unto death*"—for by death God punished sin—"*even to the death of the cross*,"[1] for through eating of the *tree* man sinned. He suffered in His Body, for carnal concupiscence is the chief cause of damnation; but more in His soul, for sin lies in the will, and the devil seduced man by the offer of sinful knowledge.

Our Lord did not will that His sacrifice should be applied for the remission of all temporal punishment due to sin, nor without effort on our part. His Precious Blood washes away the guilt of sin, for It alone can, but man himself must expiate in his own person the temporal punishment due. Simon, who was compelled to bear the cross behind our Lord, represents the human race, which willingly or unwillingly must bear its share of pain—if willingly, there is endless reward; if unwillingly, with the addition of endless misery hereafter.

Co-redemptors. Our Lady in particular.

116. The Saints suffering with our Lord are co-redemptors with Him, more particularly His Blessed Mother, who, having no sins of her own to expiate, yet suffered in her Immaculate Soul more than all other saints and martyrs together. Whatever her Divine Son suffered in His Body, SHE also suffered in her Heart, as was foretold her by the aged prophet Simeon: "*And thy own soul a sword shall pierce* "*that out of many hearts thoughts may be re-* "*vealed*."[2] SHE was the inseparable companion of His life of labour; They were most intimately united in soul and mind; her whole being was bound up in Him; SHE is therefore truly called the Co-operatrix. Moreover, as SHE accepted of her own free will her life of suffering as Mother of the Redeemer, SHE is also truly called Co-Redemptrix and Reparatrix. SHE knew the object, reason, and end of her suffering, and every sinner (according to some divines) for whom, conjointly with those of her Divine Son, they would be offered in expiation. "Her place was chiefly on Calvary, to be present at,

[1] 1 St. Pet. ii. 24. [2] St. Luke ii. 35.

"to share in, to co-operate with, the Sacrifice by "which Redemption was accomplished; to bring "forth souls to life, by giving to the world by a per- "fectly free act of her will that Sacrifice which is "the life of our souls. Thus, when we honour the "sorrows of the Blessed Virgin, we are not simply "honouring the sorrows of a Mother suffering because "SHE sees her son suffer, and suffering the more "because SHE knows the greatness of the suffering "of the well-beloved Son Whom SHE loves with an "incomparable love, and Whom SHE knows to be "Innocence and Sanctity in their very essence. Oh "no; what we chiefly honour here, and what is "worthy of our deepest reverence, is that which "forms a part of our Redemption. . . . This also "will be for ever the object of our praises in Heaven, "when we shall bless at one and the same time the "Passion of the Son and the Compassion of the "Mother as having both been the source of our "salvation."[1]

Indulgences

117. The Divine principle of vicarious suffering, beginning with our Lord, flows on through all the regenerate; it permeates the thought and devotion of Christianity. We must "*bear one another's* "*burdens, and so fulfil the law of Christ.*"[2] St. Paul says: "*I rejoice in my sufferings for you, and I fill* "*up those things which are wanting of the sufferings of* "*Christ, in my flesh for His Body, which is the* "*Church.*"[3] The superabundant sufferings of our Lord and the Saints are applied by the Church for the expiation of temporal punishment, and all can benefit by them by fulfilling certain conditions. This application of the merits of the Saints is called an indulgence. An indulgence, then, is the remission in whole (plenary) or part (partial) of the temporal punishment due to sin after its guilt has been forgiven; each indulgence represents so much meritorious sufferings of our Lord and the Saints stored

[1] Père Pierre Jeanjacquot, S.J., *The Most Holy Virgin*, Part II., par. 43.
[2] Gal. vi. 2. Col. i. 24.

up in the Church's treasury. In the early ages the Church imposed a full canonical and adequate penance on each sin confessed, and a "three hundred "days' indulgence" simply means the remission of as much temporal punishment as would have been gained by doing three hundred days' canonical penance. In the days of persecution it was the custom of those undergoing canonical penance to visit the martyrs languishing in prison, awaiting their execution, who gave each a slip of paper called "libellus." This being presented to the Bishop, he, in consideration of the sufferings of the martyr who gave it, remitted part or the whole of the penance of the penitent in whose favour it had been made out. This was called an indulgence. In these days only a more or less nominal penance is imposed. The penitent may pay off his debt of temporal punishment in whatever way he may think best suited to his strength and means.

Secondary Mediators.

118. In the absolute sense, as has been stated above, there is only one Mediator, our Lord, Who alone is God and Man, but in the secondary or relative sense Almighty God is pleased to accept the intercessory mediation of others. For instance, at the intercession of Abraham God declared Himself ready to spare guilty Sodom and Gomorrha "*if ten just men* "*should be found there.*"[1] Again and again Moses came as mediator between God in His just anger and His perverse people, and saved them by his intercession: "*The Lord said to Moses: See that this* "*people is stiffnecked. Let Me alone that My* "*wrath may be kindled against them, and that I* "*may destroy them, and I will make of thee a great* "*nation. But Moses besought the Lord. . . . And* "*the Lord was appeased from doing the evil.*"[2] On another occasion God even commanded this secondary mediation: "*And after the Lord had spoken these* "*words to Job, He said to Eliphas the Themanite:* "*My wrath is kindled against thee, and against thy* "*two friends, because you have not spoken the thing*

[1] Gen. xviii. 20-32. [2] Exod. xxxii. 10.

"that is right before Me, as My servant Job hath. "Take unto you therefore seven oxen and seven rams, "and go to My servant Job, and offer for yourself a "holocaust: and My servant Job shall pray for you: "his face I will accept, that folly may not be imputed "to you."[1]

Mediation in the Christian Dispensation.

118A. God has not altered this Divine principle in the Christian dispensation, but rather has made it more efficacious and more perfect. Our Lord was pleased to begin His public working of miracles at the intercession of His Mother at Cana. *"They "have no wine,"* SHE simply said, knowing her Son too well to add more. Our Lord, using that title of dignity peculiarly her own, replied: *"Woman, "what is that to Me and to thee? My hour is not "yet come."*[2] His look and manner evidently implied "I mean to do it," for SHE immediately said to the servants: *"Whatever He shall say to you, do ye"*— a signal instance of our Lady's "omnipotence with "God."

A careful study of the life of our Lord will show that, instead of discouraging intercessory mediation, He always rewarded it; all who pleaded for others were bound to be heard. He has established the Christian priesthood for no other purpose than the conversion and reconciliation of souls to God; priests share in a special manner the office of mediator

[1] Job xlii. 7.

[2] St. John ii. We may paraphrase the words thus: "Lady, "My heart is with you in this matter; it is true that the hour "appointed by My Father for the public manifestation of My "power is neither here nor now, yet I cannot refuse your request." The same sentiment is expressed in almost the same words when Abraham wished to buy at a price a sepulchre for his wife from Ephron, who was willing to bestow it on him for nothing. When Abraham insisted, Ephron acquiesced, saying: *"This is the price "between me and thee: but what is this?"** as if to say: "Very good; "I will yield to your wish." Again, when our Lord came to a demoniac, he cried out: *"What is there to me and to Thee? . . . "torment me not,"*† as if to say: "Do not torment me; my heart "is with Thee. I wish to be healed." Our Lord healed him accordingly.

* Gen. xxiii. 15. † St. Mark v. 7.

with our Lord. "*But all things are of God, Who "hath reconciled us to Himself by Christ: and hath "given to us the ministry of reconciliation. For God "indeed was in Christ reconciling the world to Himself, "not imputing to them their sins, and He hath placed "in us the word of reconciliation. For Christ therefore "we are ambassadors, God as it were exhorting by us. "For Christ, we beseech you, be reconciled to God.*"[1]

All Christians in a measure share this office of mediation: "*Be you also as living stones built up, a "spiritual house, a holy priesthood, to offer up spiritual "sacrifices, acceptable to God by Jesus Christ*";[2] all can offer up their prayers and sufferings for others, God having so disposed the order of His providence that "*none of us liveth to himself, and no man dieth "to himself.*"[3] Whenever we intercede for others, and we are bound to do so, we exercise the office of a mediator; how many an erring son has been reclaimed to God by the sufferings and tears of his mother!

Our Lord, then, by His sufferings, satisfied the Divine Justice,[4] delivered us from sin and eternal

[1] 2 Cor. v. 18-20. [2] 1 St. Pet. ii. 5. [3] Rom. xiv. 7.

[4] The notion of Vicarious Suffering, though on it depends the present economy of grace, is by no means simple and clear, for it is not a "mere mechanical equivalent," "not a naked material "substitution of one thing for another"; it was essentially a personal wrong which had to be adjusted. It was the wiping out in blood, so to speak, of an insult and injury offered by one person to another of infinite dignity by a Person of equal dignity, Who, voluntarily, on behalf of the offender, paid the complete penalty of the offence, and thereby brought about a perfect reconciliation. "*In Whom we have redemption through His Blood, "the remission of sins.*"* "*Blotting out the handwriting of the decree "that was against us, which was contrary to us. And He hath taken "the same out of the way, fastening it to the Cross.*"† That God should have required such a Reparation is as mysterious to us as that He should have been willing to accept the suffering of one Person as an atonement for the offences of others—the mystery which hath been hidden from ages and generations, but now is manifested to His saints. For the complete understanding of this benign economy we must be content to wait in faith and confidence "*till the day breaks and the shadows flee "away.*"‡

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* Col. i. 14. † Col. ii. 14. ‡ Rom. xvi. 25, 26.

damnation, and purchased the happiness of Heaven, lost by sin, at the price of His Precious Blood; the "*Wine springing forth Virgins*"[1] is ever fruitful in making saints, and giving satisfactory merit to all our acts and sufferings.

Summary of our Lord's Sufferings.

119. As our Lord by His Divine Wisdom knew the wickedness of men in the very first moment of His Incarnation, His sufferings began in His Mother's Womb; furthermore, since He was a Divine Person, one act of expiation—a sigh, a tear, a drop of blood shed—would have been sufficient to atone for all sin. But it did not satisfy His infinite love and the ardent desire He had for the salvation of all men.

His chief sufferings were: (1) His Rejection by His own chosen people; (2) the Agony in the Garden; (3) the Betrayal by Judas; (4) the unjust condemnation of Annas and Caiaphas; (5) the denial of Simon Peter; (6) the night of mockery and insult among the soldiers and servants of the high priest; (7) the unjust arraignment before Pilate and Herod; (8) the terrible scourging in the prætorium; (9) the mockery and crowning with thorns in the soldiers' court; (10) final condemnation and degradation; (11) carrying the Cross; (12) the Crucifixion; (13) the Dereliction of His Mother; (14) finally, His sufferings as Head of the Church. He knew the future, and foresaw that His teaching would be contradicted, distorted, rejected; that the Church He founded would be fiercely persecuted, and that millions of His faithful followers would be cruelly martyred; that in spite of His grace and favour—for He was the Redeemer of all—many would become steeped in wickedness and iniquity, and a disgrace to His Name; that others would become apostates, and, going out of the Church, would form sects and false religions to the destruction of multitudes of souls purchased by His Precious Blood. He saw all the sacrileges—profanation of the most sacred things and persons, scandal given to children, infidelities, blasphemies; all the wars and bloodshed, the crimes

[1] Zach. ix. 17.

and outrages perpetrated in the Name of Religion; sufferings expressed in the words, "*What profit is "there in My Blood?*"[1]

The Cross.

Before the time of our Lord the Cross was looked upon as an accursed thing, but it has now become the source of all blessings, and so everything is blessed by the sign of the Cross; by it our Lord triumphed over Satan and his infernal host, and so now the Cross is invincible against their attacks. We remind ourselves of the sufferings of our Lord by making the sign of the Cross (see par. 66): touching the forehead to show our belief in it, our heart or breast to show our love for it, and our shoulders to testify our readiness to carry it. We cross ourselves also to defend ourselves from evil thoughts and evil spirits.

"In all our travels and movements, in all our "coming in and going out, in putting on our clothes "and shoes, at the bath, at the table, in lighting "our lamps, in lying down, whatever employment "occupies us, we impress our forehead with the sign "of the Cross. For these and suchlike rules, if thou "requirest a law in the Scriptures, thou shalt find "none: tradition will be pleaded to thee as originating, "custom as confirming, and faith as observing them."[2]

"His Cross is our Victory, His gibbet our triumph. "Let us with joy lift up this sign, let us carry the "banners of Victory on our shoulders, let us bear the "immortal laver on our foreheads; when devils "see it they will tremble."[3]

[1] Ps. xxix. 10. [2] Tertullian, *De Coron. Mil.*, n. 3, 4.
[3] Sermon on the Epiphany attributed to Origen.

CHAPTER XII

WORSHIP—THE WORSHIP OF SACRIFICE—THE SACRIFICE OF THE MASS

120. WORSHIP is the homage and honour paid "*to* "*whom honour is due*," the *worth-ship* or recognition of excellence. It differs in proportion as the person honoured is more or less worthy of it. Adoration, or the highest worship, is due to God as the Supreme Being from all creatures, the creature annihilating itself, so to speak, in its solemn protestation of God's sovereign and infinite excellence. This adoration is instinctive in the creature—"*Come let us adore, and* "*fall down before the Lord that made us. For He is* "*the Lord our God*"[1]—so instinctive that the man who neglects the worship of God infallibly sets up some idol in his heart to worship it: gold—"*of their* "*silver and their gold they have made idols*"[2]—or gluttony—"*their god is their belly*"[3]—or honour—"*the god of this world hath blinded the minds of un-* "*believers*,"[4] etc. Worship.

121. All sin is a species of idolatry, for it is the setting up of some creature in place of God, most particularly the sin of pride—the sin of Lucifer, who not only adored himself as God, but endeavoured also to bring the angels under his sway. Failing in Heaven, he has set up his kingdom on earth, and from the beginning has induced men to worship him under idols of the most abominable character; "*and* Idolatry.

[1] Ps. xciv. 7. [2] Osee viii. 4.
[3] Phil. iii. 19. [4] 2 Cor. iv. 4.

"*power was given him over every tribe, and people,* "*and tongue, and nation, and all that dwell upon the* "*earth adored him, whose names are not written in* "*the book of life.*"[1] He was the chief cause of all those atrocious practices in the name of religion which depraved and disgraced human nature, outside the Jewish dispensation, until the coming of our Lord—"*the things which the heathen sacrifice, they* "*sacrifice to devils, and not to God.*"[2] It was on this account that the making of images was forbidden to the people under the first commandment of the Law; not that relative worship paid to an image was wrong in itself, for they were used and venerated by the Jews themselves under authority, as, for instance, the Cherubim in the Temple, and the brazen serpent made by command of God Himself.

Kinds of Worship.

122. There are three kinds of worship:

(α) **Latria** (Λατρεία), or Divine adoration, which is due to God alone; it is due also to our Lord in His Human Nature, since it is hypostatically united to the Godhead—thus we adore the Sacred Heart, the Precious Blood, etc., with supreme adoration—it is also due to the Most Holy Sacrament of the Altar.

(β) **Hyperdulia** (Ὑπερδουλεία), or the special worship due to the Most Blessed Virgin Mary as Queen of all Creation and Mother of the Incarnate Word, differing in kind from that which is due to God.

(γ) **Dulia** (Δουλεία), or the worship due to angels and canonized saints,[3] differs again in kind from that

[1] Apoc. xiii. 7, 8. [2] 1 Cor. x. 20.

[3] It may be well to point out that St. Paul is not condemning the Catholic doctrine of the worship of angels when he says: "*Let no man seduce you, willing in humility, and in the religion* (or "worship) *of angels, walking in the things which he hath not seen, in* "*vain puffed up by the sense of the flesh.*"* His warning was aimed against certain sects, hardly Christian, chief of whom were the Gnostics (="those who know," who pretended to understand religious truths by the use of reason, as being higher than the gift of faith). They taught the doctrine, evidently deduced from Platonic philosophy, that there were certain Æons, angelic

* Col. ii. 18.

due to the Deipara or Mother of God. We are bound also as Christians to honour one another, and special honour and respect is due to all who occupy positions of authority. "*Render therefore to* "*all men their dues. Tribute to whom tribute is due :* "*custom to whom custom : fear to whom fear : honour* "*to whom honour.*"[1] "*Honour all men. Love the* "*brotherhood. Fear God. Honour the King.*"[2] "*For there is no power but from God ; and those that* "*are, are ordained of God,*"[3] etc. In ancient times this honour was also called "worship," as may be seen from the liturgy of the marriage service, in which the bridegroom is directed to say to the bride, "With my body I thee worship," and from such titles as "His Worship the Mayor," "The Worshipful "Company."

Relative Worship.

(δ) **Relative honour** is that worship which is said to anything which refers directly or indirectly to a person worthy of honour ; such reverence is natural to us, and pervades our social life. Courtiers bow to the throne when it is empty, and soldiers salute the Imperial Standard. A is flattered if his portrait is held in honour, an Emperor is justly incensed if his effigy is thrown on the ground or spit upon ; the same principle of relative worship has equal force in the spiritual order. "*Reverence My Sanctuary, I* "*am the Lord.*"[4] Oza was struck down by God[5] for

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beings, independent of the Supreme God, who created the world, and to some extent ruled its destinies, and who must be worshipped and invocated as minor deities. Simon Magus appears to have been the first exponent of these ideas. Cerinthus taught boldly that these Æons, being pure Spirits, were nobler than Christ our Lord, and therefore they were better mediators with the Supreme Majesty. Hence St. Paul proceeds: "*And not* "*holding the Head* (that is, Christ), *from Which the whole body, by* "*joints and bands being supplied with nourishment and compacted,* "*groweth unto the increase of God.*"* St. Irenæus, in the second century, deals fully in his treatise with these vague creations of the imagination.

[1] Rom. xiii. 7. [2] 1 St. Pet. ii. 17. [3] Rom. xiii. 1.
[4] Lev. xix. 30. [5] 2 Kings vi. 7.

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* Col. ii. 19.

laying unconsecrated hands on the Ark, though the act seemed necessary; the Ark was nothing in itself, but was a figure of the Mother of God, containing the Golden Pot of Manna which represented the Body of Christ present in the Blessed Sacrament. Oza's irreverence was punished as if it had been shown to that which the Ark represented. Wherefore we give Divine but relative honour to the Crucifix; we worship images of our Lady and the Saints, and venerate their relics. In worshipping the Saints and Angels we honour God, Who has created and sanctified them; they are His living tabernacles. "*Know you not that you are "the Temple of God, and that the Spirit of God dwelleth "in you?*"[1] The worship of the Saints, therefore, is related to God, Whom we indirectly worship in them: "*He is glorious in His Saints.*"[2]

Worship of Sacrifice.

123. The highest act of worship which can be offered to God, which He Himself ordained from the beginning, is the worship of sacrifice; it should be paid to God only. A Sacrifice is an offering—something of real value—made to God as Creator and Sovereign Lord of all things—a victim slain or destroyed upon an Altar to show God's indisputable right and power over life and death, in acknowledgment of the offerer's entire dependence upon Him and submission to Him. It must be offered by one divinely and legitimately chosen—a priest, a mediator, one who stands between God and the people; he lays his hand upon the victim as if to say: "As this is, so ought we to be." It is offered for four ends: (1) An act of supreme adoration and self-annihilation to God; (2) as the highest act of thanksgiving to God in return for His infinite mercies; (3) to propitiate the Divine Majesty and atone for sin; (4) and as an act of continual supplication to obtain further graces and blessings.

In Patriarchal Times.

In patriarchal times the head of every family was *ipso facto* the priest, and the victim offered

[1] 1 Cor. iii. 16.

[2] As no one would offend or insult an artist by expressing admiration for one of his pictures, so no one displeases God by worshipping His Saints. The same principle holds good; God Himself is honoured thereby.

was generally a lamb, representing the Divine Victim, the Lamb of God, Who was to be offered in time to come, for which reason God had respect to the sacrifice of Abel rather than the offering of Cain, who presented the fruits of the earth.

In the Jewish dispensation God chose the tribe of Levi for this sacred office, as a reward for their fidelity and loyalty to Him when the whole nation, weary of waiting for Moses, occupied with God on Mount Sina, fell into lamentable idolatry; drawing the sword they went through the camp, "*and slew* "*everyone his brother, and friend, and neighbour*" to the number of thirty-three thousand, and thus emulating St. Michael and his host, vindicated the Majesty of God, and "*consecrated their hands to the* "*Lord.*"[1] In the Jewish Dispensation.

The Jewish Sacrifices, so varied in kind and great in number, could only be legitimately offered in the Sacred Tabernacle of the Temple; but our Lord as He sat weary on Jacob's well foretold the speedy termination of all such sacrifices: "*The weak and* "*needy elements,*" which were but shadows of the True Sacrifice. "*The hour cometh, He said, when* "*you shall neither on this mountain, nor in Jerusalem,* "*adore the Father*" (that is, with the worship of Sacrifice). "*But the hour cometh, and now is, when the* "*true adorers shall adore the Father in spirit and in* "*truth. God is a Spirit, and they who adore Him* "*must adore Him in spirit and in truth.*"[2] "*In spirit*" —that is, not only by a mere external ceremonial worship—and "*in truth,*" for He, the Eternal Truth, was about to institute the True Sacrifice of which these, with all their grandeur, were but feeble figures.

For in truth there is but One Sacrifice which can be pleasing to God—One only offering which can be of value in His sight. All the praise and adoration of Angels and Saints, even the praise and adoration which the holy Mother of God unceasingly offered and still offers to the Most Holy Trinity, are as nothing before Him Who is Infinite Majesty. Jesus the The One Sacrifice.

[1] Exod. xxxii. 27. [2] St. John iv. 21.

Incarnate Wisdom alone could give to the Eternal Father, to the Most Holy Trinity, perfect adoration, and this He did by His self-abasement, when He offered Himself a Willing Victim on the Altar of the Cross. All the sacrifices of the Jewish Law and of the patriarchs derived their saving efficacy from this One Sacrifice, and from it all graces flow, and will flow, to the end of time. For this One acceptable Sacrifice, "offered once" in great humiliation and suffering with the shedding of Blood, is repeated, renewed, and perpetuated in an unbloody manner in the Holy Sacrifice of the Mass, which, devised and ordained by Divine Wisdom Itself, is one and the same with the sacrifice of Calvary.

Figures of the One Sacrifice.

124. In the Old Testament there are several unmistakable signs of the new and sublime order of priesthood and sacrifice inaugurated by Jesus Christ. Foremost is Melchisedech, "*King of Salem, priest of "the Most High God, who met Abraham returning "from the slaughter of the Kings and blessed him: "to whom also Abraham divided the tithes of all. . . .*"[1] He offered a Sacrifice of bread and wine, showing forth the Holy Eucharist; from him St. Paul draws forth a long argument to prove the superiority of the Christian over the Jewish priesthood (Heb. v., vii.). King David the prophet foretold that the Son of God, Who was "*to rule in the midst of His enemies,*" and "*judge the nations,*" was to be the Everlasting Priest according to this order: "*Before the day-star "I begot Thee. The Lord hath sworn, and He will not "repent: Thou art a priest for ever according to the "order of Melchisedech.*"[2]

Isaias prophesied: "*There shall be an Altar of the "Lord in the midst of the Land of Egypt, and a monu-"ment of the Lord in the borders thereof: it shall be "for a sign, and for a testimony to the Lord of hosts "in the land of Egypt. For they shall cry to the Lord "because of the oppressor, and He shall send them a "Saviour and a Defender to deliver them. And the "Lord shall be known by Egypt, and the Egyptians*

[1] Gen. xiv. 18. [2] Ps. cix. 3, 4.

" *shall know the Lord in that day, and shall worship* " *Him with sacrifices and offerings : and they shall* " *make vows to the Lord, and perform them.*"[1] Malachias also : " *I have no pleasure in you, saith the Lord* " *of hosts : and I will not receive a gift of your hand.* " *From the rising of the sun even to the going down* " *My Name is* (*shall be*) *great among the Gentiles, and* " *in every place there shall be sacrifice, and an offering* " *to My Name a clean oblation : for My Name is* " (*or* '*shall be*') *great among the Gentiles, saith the Lord* " *of hosts.*" It needs little to show that these prophecies were not fulfilled until our Lord came, for not till then was it permissible to offer Sacrifice in any other place but the Temple in Jerusalem.

Institution of the Mass.

125. On the solemn eve of His Sacred Passion, our Divine Lord gathered together, in the upper chamber of an ancient building in Jerusalem, His chosen Apostles, and with all its touching ritual celebrated for the last time the Paschal Sacrifice, using the privilege granted to Galileans of performing these solemnities a few days before the actual prescribed time. With that act the old order of things passed away, and now the New Dispensation was about to be inaugurated by Him Who said : " *Behold I make* " *all things new.*" The Lion of the tribe of Juda was about " *to open the Book and loose the seven seals* " *thereof.*"[2] He, appointed by His Heavenly Father, anointed by the Holy Spirit to be the High Priest for ever " according to the order of Melchisedech," was about to set up on earth a new hierarchy; not to offer any more the blood of bullocks and goats, but " *spiritual sacrifices* "—that is, the Body and Blood of a Divine Victim, really and substantially present, though " in the manner of a spirit," under the lowly forms or appearances of bread and wine.

He began by performing a great act of humility, symbolical, in a sense, of the Incarnation, the Sacrament of penance, and the great act He was about to do. Girding Himself with a towel, He stooped down, washed the Apostles' feet, and sat down.

[1] Isa. xix. 19-21. [2] Apoc. xxi. 5.

Then He assembled them around the improvised Altar, and prepared everything necessary. He had in His mind every point and detail of the sufferings He was about to undergo on the morrow, and the Sacrifice He was about to consummate on Calvary. These He represented by certain ceremonial acts, and then, taking one of the flat cakes of unleavened bread used by the Jews in Paschal time, looking up to Heaven, He blessed and broke.

The Consecration.

As in the Old Dispensation[1] it was the custom, whenever the Paschal Rite was celebrated, for the head of the house to explain the meaning of the ceremonial to those about to participate, so we may believe that our Lord prefaced what He was about to do by some words of instruction, reminding them how He had said they should eat of His Flesh and drink of His Blood,[2] without revealing to them then how His words would be accomplished. He was the Eternal God, the Creator of Heaven and Earth, "*upholding all things by the word of His power.*" "*For He spoke, and they were made; He commanded, and they were created.*"[3]

His words were "*spirit*" and "*life*"—that is to say, they were power-words, effecting what they signified, and signifying what they effected. By His word He calmed the angry sea, cast out devils, changed water into wine, multiplied the loaves of bread, raised the dead to life. He had omnipotent power over all things—over His own Body, over the piece of Bread He held in His hands. Solemnly He pronounced the words of consecration: "*For this is My Body.*"

A Miraculous Change.

In a moment, as when the angels sprang into being at His word, the whole substance of the bread was changed into the whole substance of His Body, the *accidents*, or species of bread alone remaining. His Sacred Body, visibly present to the Apostles, was also present in a new form in His own hands. It was present there as a spirit is present in space—that is, in an unextended manner, or, more correctly, as our soul is present in our body, the whole

[1] *Cf.* Exod. xii. 27. [2] St. John vi. [3] Ps. xxxii. 9.

soul occupying the whole body and each several part and point.

He then likewise took the Chalice of grape-wine, a few drops of water having been added, gave thanks, and pronounced the solemn words over it: "*For "this is the Chalice of My Blood, of the New and "Eternal Testament, the Mystery of faith, which "shall be shed for you and for many, unto the remis-"sion of sins.*"[1] In a moment it was substantially changed in like manner into His Most Precious Blood, retaining the appearance of wine. He offered the whole, and all it represented, to His Eternal Father, gave according to His promise to His Apostles to eat and to drink, and the first Sacrifice of the Mass was completed.[2]

The Priesthood.

126. Moreover, He gave power, command, and authority to the Apostles to perform the same Act, saying: "*Do this for a commemoration of Me,*" as if He would say: "As I now immolate My Body, "and shed My Blood for the remission of sins, so do "you consecrate and offer up this same Body and "Blood in remembrance and commemoration of Me." In this sense did the Apostles understand our Lord's words, and so have they been always understood in the Catholic Church. Let it be noted that our Lord used sacrificial words which were plain to the Apostles. "Do this" (τοῦτο ποιεῖτε) may be translated "offer "this," "for a commemoration" (εἰς τὴν ἀνάμνησιν) is also a sacrificial expression, as in "*that the bread may "be for a memorial of the oblation of the Lord.*"[3] So when we read that Barnabas, Simon, and Lucius at Antioch "*were ministering to the Lord and fasting,*"[4] the word "ministering" (λειτουργούντων) is sacrificial.

[1] Canon of the Mass.

[2] It is interesting to note that Sister Ann Catherine Emmerich, in her revelations of the "Dolorous Passion," declares that our Lord used the Chalice of Melchisedech in instituting this Rite of which his was but a shadow; and also that He at the same time communicated His Blessed Mother and the holy women who accompanied our Lord and ministered to Him of their substance, and that they inhabited another part of the same building.

[3] Lev. xxiv. 7. [4] Acts xiii. 2.

It is used, for instance, of Zachary, who, having gone to offer sacrifice in the Temple, "*after the days of his ministry were accomplished, returned to his own house.*"[1]

The Teaching of St Paul.

St. Paul, with unmistakable plainness, compares and contrasts the Christian sacrifice with Jewish and pagan sacrifices. "*Wherefore, my dearly beloved, fly from the service of idols. I speak as to wise men: judge ye yourselves what I say. The Chalice of benediction which we bless, is it not the Communion of the Blood of Christ? And the Bread which we break, is it not the partaking of the Body of the Lord? For we being many are One Bread, One Body, all that partake of One Bread.*"

"*Behold Israel according to the flesh: are not they that eat of the sacrifices partakers of the Altar? What then? Do I say that what is offered in sacrifice to idols is any thing? or that the idol is any thing? But the things which the heathen sacrifice, they sacrifice to devils, and not to God, and I would not that you should be made partakers with devils. You cannot drink the Chalice of the Lord and the Chalice of devils: you cannot be partakers of the Table of the Lord and the table of devils. . . .*"[2]

Comparing with Jewish sacrifices, he says: "*It is necessary therefore that the patterns of heavenly things should be cleansed with these: but the heavenly things themselves with better sacrifices than these. . . .*"[3]

"*He taketh away the first, that He may establish that which followeth. . . .*"[4]

"*We have an Altar, whereof they have no power to eat who serve the tabernacle. For the bodies of those beasts, whose blood is brought into the Holies by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own Blood, suffered without the gate. . . .*"[5]

Recapitulating the account of the Institution, he says: "*Take ye, and eat: this is My Body which shall*

[1] St. Luke i. 23. [2] 1 Cor. x. 14-21. [3] Heb. ix. 23.
[4] Heb. x. 9. [5] Heb. xiii. 10.

" *be delivered for you : do this for the commemoration* " *of Me. In like manner also the Chalice, after He* " *had supped, saying : This Chalice is the New Testa-* " *ment in My Blood : this do ye, as often as you shall* " *drink, for the commemoration of Me. For as often* " *as you eat this Bread, and drink the Chalice, you* " *shall show forth* (announce, proclaim) *the death of* " *the Lord, until He come.*"[1]

Early Canons and Constitutions.

The Apostolic canons and constitutions, though not, as was formerly supposed, the writings of the Apostles, are of great antiquity. De Lagarde, the best modern authority, attributes them to the third century at the latest. St. Clement of Rome, mentioned by St. Paul in his Epistles, says :[2] " As these " things are manifest unto us, it behoves us, looking " into the depths of Divine knowledge, to do all " things in order whatsoever the Lord hath com- " manded to be done at stated times ; to perform " both the oblations and the liturgies. . . . For " there are proper liturgies (sacred offices) delivered " to the chief priest, and a proper place assigned to " the priests ; and there are proper ministrations " incumbent on Levites, and the layman is adjudged " to the appointments of laymen."

Other passages might be multiplied.

" You therefore, O Bishops, are in these days to " your people, priests, Levites, the sacred ministers " in that sacred tabernacle, the Holy Catholic Church, " and have your station at the Altar of the Lord your " God, and offer unto Him the rational and unbloody " sacrifices, through Jesus Christ, the Great High " Priest. . . ."[3]

" The High Priest having prayed for peace upon " the people, let him bless them. . . . Afterwards " let the sacrifice take place, the whole people " standing and praying in silence ; and when it has " been offered up, let each rank by itself partake of " the Lord's Body, and of the Precious Blood, in " order, with reverence and fear, as coming unto the

[1] 1 Cor. xi. 24. [2] Ep. i. Cor., n. 40.
[3] *Apostolical Constitutions*, lib. ii., c. xxv.

"body of the King; and let the women approach "with head veiled, as becomes them; and let the "doors be guarded, lest any unbeliever, or one not "initiated, may enter in. . . ."[1]

St. Cyril of Alexandria in the fifth century writes:[2] "Not only has the Gospel been preached throughout "the Roman Empire, but its light has also further- "more penetrated into the nations of barbarians. "And hence there are everywhere Churches, pastors "and teachers, catechumens and hierophants, and "Divine altars, and the Lamb is reasonably sacrificed "by holy priests, even among Indians and Ethiopians. "And this is what was clearly expressed by the voice "of another prophet: '*And in every place incense is "offered to My Name, and a pure sacrifice.*'"

The Mass a true Sacrifice.

127. The sacrifice of the Mass is not merely a "sacrifice of prayer or praise," it is a great solemn act; it is one and the same with the sacrifice of Calvary, though offered in a different manner. The Victim is the same—Jesus Christ, the son of God; the offerer is the same—Jesus Christ, the High Priest, Who uses the consecrated minister as an instrument, his lips to pronounce the solemn words, his hands to hold the awful mysteries. So completely is this so that the priest does not say, "This is the Body of "Christ," but the self-same words as our Lord Himself: "This is My body." The Altar, appointments, and ceremonies, even the vestments of the priest, represent the different mysteries of the Sacred Passion. Prayers, instructions, etc., are added in order to give dignity and solemnity to this great central Act of public worship in the Christian Church.

Thus does our Lord "*ever live to make intercession "sion for us*,"[3] not by His prayers, for He is God, equal to the Father, but by the oblation of Himself upon our Altars through the instrumentality of the priest. Now is the prophecy of Malachias fulfilled: "*From the rising of the sun even to the going down My*

[1] *Apostolical Constitutions*, lib. ii., c. lvii.
[2] *Com. on Sophon.* t. iii., p. 617.
[3] Heb. vii. 25.

"*Name is great among the Gentiles, and in every place* "*there is sacrifice and a clean oblation offered to My* "*Name,*"[1] for in some part of the world the Holy Mass—the only clean oblation in the sight of God—is being offered by the Gentiles, and our Lord's atoning death is continually set forth.[2] It is set forth (1) by the visible separation of the sacred elements, though our Lord's Body and Blood are not really separated, for He lives to die no more; our Lord's whole Body, soul, and divinity are equally present under each sacred species; (2) by our Lord being present in this sacrifice as if inanimate, and submitting Himself to all the conditions of merely material existence, taking a form "which trembles "on the verge of annihilation"; (3) by the different ceremonial acts of the priest. The essential part of the Mass is the consecration; the tongue of the priest is the mystical sword of the sacrifice, which, so to speak, destroys the Divine Victim, reduces Him to His Eucharistic blessedness, and presents Him as again slain upon the Altar. Writes St. Gregory of Nazianzus to Amphilochius:[3] "And do not thou, "O servant of God, think it too much to pray and "to intercede for me, when with a word thou drawest "down the Word, when with the voice for a sword "thou dividest with a bloodless section the Lord's "Body and Blood." The Christian Religion, having the One and only sacrifice which can be pleasing to God, excludes all other forms of serving Him now, even the Jewish, for "*we have an Altar, whereof they* "*have no power to eat who serve the tabernacle*"[4] of any other imperfect sacrifice.

Our Lord's Death shewn forth.

128. For several centuries this great mystery with others was kept secret[5] from the outside world, to

Discipline of the Secret.

[1] Mal. i. 11.

[2] It is difficult to see how the breaking of mere bread and the drinking of wine could "show forth" our Lord's death at all, certainly much less perfectly than the offering of the Paschal Lamb; it is impossible to think that our Lord, after so much preamble, merely substituted a less perfect symbol.

[3] Ep. ccxl. [4] Heb. xiii. 10.

[5] If the Holy Eucharist is but the breaking of mere bread,

prevent its confusion with the heathen sacrifices of abominations, and even converts to the faith were not instructed in the "Mystery of the faith,"[1] nor allowed to be present at the Canon of the Mass for some time after their reception into the Church; hence (as is generally understood) the whole service was called the "Missio," or "the service in which "there was a dismissal"—in English "the Mass."[2] Multitudes faced death rather than reveal the secret of the Christian mystery; it was a crime to give up the sacred writings or Gospels[3] into profane hands. In consequence, many horrible stories were circulated as to the secret meetings of the early Christians, the chief being that they sacrificed a new-born child, and then feasted on its flesh. Thus St. Gregory of Nyssa writes to one: "I feel ashamed for you, that "you who are now growing old should still be put "forth with the catechumens when the mystery is "to be spoken, as though you were a foolish youth, "and one that could not keep the secrets. Join "yourself to the mystic flock, and learn the secret "instructions."

Origin of Name "Mass."

In the early ages, when Christians were permitted to carry the Blessed Sacrament home, Tertullian writes to a lady, presumably the wife of a pagan:[4] "Do not let your husband know what you "taste in secret; and if one should write, he does "not believe that to be bread, which is spoken of."

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why make any mystery of it at all, except to hide its poverty of devotional sentiment? The fact that the early Christians were falsely reported to sacrifice a new-born child at their secret assemblies is instructive, and speaks volumes; it was but a gross perversion of the truth. The doctrine of the Real Presence will be treated elsewhere, under the Blessed Sacrament.

[1] 1 Tim. iii. 9.

[2] There seems no authority for the opinion that the word "Missa," or Mass, is derived from the Hebrew "Maaseh," a sacrifice. St. Thomas derives it from "mittere," to send, as suggesting the oblation as being offered or "sent" to God.

[3] This proves the absurdity of the modern belief that the early Christians spread the faith by scattering Bibles about indiscriminately.

[4] Lib. ii., ad uxorem, c. v.

St. Ambrose :[1] "You are summoned to the mysteries, though ignorant what they are; you learn when you come."

St. Chrysostom :[2] "The initiated know the virtue of that Chalice, and you also will know a little later. . . ."[3]

St. Innocent I. :[4] "The words, however, I cannot mention, for fear of seeming to betray rather than to reply to the point on which you have consulted me," etc. St. Augustine, when preaching publicly, and alluding by figures to the Holy Sacrifice, etc., was accustomed to say: "The initiated will understand what I mean."[5] In our days, since paganism has vanished from the civilized world, this danger is no longer to be feared, and so the doors of the Church are thrown open to outsiders, even during the celebration of these most solemn mysteries.[6]

[1] T. i., c. x., n. 36, p. 266. [2] T. ii., cal. i., n. 1, p. 266.

[3] A similar reserve was observed in Ireland during the persecutions a century ago; in some parts, even to the present day, they talk of going "to morning prayer," meaning Holy Mass.

[4] Ep. xxv., n. 6, t. viii., p. 587.

[5] The Apostles were the first to use this prudent economy: "*Let us offer the sacrifice of praise always to God, that is, the fruit of lips confessing to His Name*"*—a beautiful way of expressing the sacrifice of the Mass to the initiated.

St. Luke also describes It as "*the breaking of bread.*"†

St. Andrew, Apostle, as is related, when urged by the proconsul to offer incense to the gods, replied: "I daily offer to the Almighty and True God, not the flesh of oxen or the blood of rams, but the Immaculate Lamb of God; and when all the congregation of the faithful have received His Sacred Body, the same Lamb that was immolated is still unconsumed, and lives for evermore."‡

[6] There are frescoes in the Catacombs which bear witness to the Holy Sacrifice; also the ancient liturgies, ancient altars, chalices and vestments, etc.

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* Heb. xiii. 15. † Acts ii. 42.

‡ As this appears in the Roman Breviary, there is a presumption in favour of its authenticity, but it cannot be demonstrated.

CHAPTER XIII

THE CHURCH OF GOD

End of the Incarnation stated.

129. THE Eternal Word became Incarnate, not only to be the Divine Exemplar, and enable man to regain his original likeness to God by imitation of the Man-God; not only to suffer and die for the atonement of sin, and so to win pardon for every offence, but also to teach a new and more perfect Law, to make a full and final revelation of the Will of God to men, and to found a Church which should perpetuate His teaching, enforce His commandments, and afford the means necessary to salvation to the end of time, as He said to St. Peter: "*I will build My Church.*"[1] He came to be the Divine Lawgiver, and His Church is a supernatural, living, ever-abiding Divine Society. To use the language of Holy Scripture, It is His Mystical Body, His Immaculate Spouse, the Holy Family of God, the New Jerusalem, and the Kingdom of God, to rule all nations irrespective of time, place, person, or circumstance. The Jewish Synagogue, which received its Law from God through Moses on Sina, was but local and temporary; a type and figure of the true, it was naturally imperfect. According to St. Paul, "*The law was our pedagogue in "Christ, that we might be justified by the faith, but "after the faith is come, we are no longer under a "pedagogue.*"[2]

The Church is: 1. Christ's Mystical Body.

130. The Christian Church, having a Divine Founder, is Divine and Eternal; it is "the com-"munion of all the faithful under one Head"—

[1] St. Matt. xvi. 18. [2] Gal. iii. 24, 25.

"*He is the Head of the Body of the Church*";[1] it is the joining together of all who have the true faith in one under one common principle or centre. Just as the members of an organic body are knit closely together, so the Church; hence it is called Christ's Mystical Body. "*For there is One Body, and It has many members, but all the members of the Body, although they may be many, yet are One Body, so also is Christ. For in one Spirit we are all baptized into One Body, whether Jews or Gentiles, whether bond or free: and in One Spirit we have all been made to drink. . . .*"[2] "*Now are you the Body of Christ, and members of members.*"[3] "*And He hath subjected all things under His feet, and hath made Him Head over all the Church which is His Body, and the fulness of Him Who filleth all in all.*"[4] "*Because we are members of His Body, of His Flesh, and of His Bones.*"[5]

The day of Pentecost is the birthday of the Church. As in the creation of the First Adam Almighty God gathered together the different elements of which his body was composed, formed them into a perfect body, breathed into the face the breath of life, and "*man became a living soul*," so in the creation of the Mystical Body of the Second Adam Our Divine Lord selected the Apostles and disciples, educated and trained them, united them by the bond of charity, and then on the day of Pentecost sent, as He had promised, the Holy Ghost, Who as a rushing whirlwind, and in the form of "parted tongues, as it were, of fire," cleaving itself and resting on the head of each, came down upon them and enlightened them, confirmed them in the faith, and formed them into One holy and Divine Society, with Jesus Christ the Incarnate Son of God as Head. "*But doing the truth in charity, we may in all things grow up in Him Who is the Head, even Christ; from Whom the whole Body, being compacted and fitly joined together, by what each joint supplieth, according to the operation in the measure of every*

[1] Col. i. 19. [2] 1 Cor. xii. 12, 13. [3] 1 Cor. xii. 27.
[4] Eph. i. 22, 23. [5] Eph. v. 30.

" part, making increase of the Body, unto the edifying " of Itself in Charity."[1]

The Church is, then, as it were, an extension of the Incarnation, and our Lord identifies Himself with all His members. Thus, when Saul, " making havoc of " the Church of God," was struck down on the way to Damascus, he heard the voice of our Lord saying, not " Why persecutest thou My followers ?" but *" Why persecutest thou Me ?"*[2] Our Lord Himself explains this mystery by a parable : *" I am the Vine, " you are the branches. Abide in Me, and I in you. " As the branch cannot bear fruit of itself, unless it " abide in the Vine, so neither can you unless you " abide in Me."*[3]

2. The Immaculate Spouse.

131. The Church is also our Lord's Immaculate Spouse. *" For the husband is the head of the wife : " as Christ is the Head of the Church. He is the " Saviour of His Body. . . . Christ also loved the " Church, and delivered Himself up for it : that He might " sanctify It, cleansing by the laver of water in the word " of life. That He might present It to Himself a " glorious Church, not having spot or wrinkle or any " such thing, but that It should be holy and without " blemish."*[4] The formation of the Church was foreshadowed in the Creation of Eve. God laid a deep sleep on Adam, and took one of his ribs, and *" built up " Eve ";* so when the Second Adam, in the deep sleep of death, hung on the Cross, His side was opened, His Heart pierced, and from the Blood and Water which flowed therefrom God " built up," in a mystical manner, His Immaculate Spouse, the Church. Wherefore, our Lord is called the Bridegroom : *" And the Bridegroom shall rejoice over the Bride, " and thy God shall rejoice over thee."*[5] *" The " friend of the Bridegroom . . . rejoiceth with joy " because of the Bridegroom's voice."*[6] *" Can the " children of the Bridegroom mourn as long as the " Bridegroom is with them ?"*[7] The Canticle of

[1] Eph. iv. 15, 16. [2] Acts ix. 4. [3] St. John xv.
[4] Eph. v. 23. [5] Isa. lxii. 5. [6] St. John iii. 29.
[7] St. Matt. ix. 15.

Canticles is the sublime account of these Divine espousals, one of the most mystical books of the whole of Holy Scripture.

3. God's Holy Family.

132. The Church is the Holy Family of God, the House of God, the Household of the faith, in which Jesus Christ, the Second Adam, is the Father, having regenerated the members by the shedding of His Blood, and Mary, the Second Eve, is the Mother. As Eve is the Mother of all living according to nature, so Mary is the Mother of all living according to grace, as all the Fathers teach. The fact of being Mother of Jesus, the Head of the Mystical Body, makes Mary the Mother of all the members; such is the explanation of the words: "*This Man and that man is born "in her.*"[1] The first man is the Man-God, Jesus Christ; the second man is man simply, the Child of God by grace and adoption. In the order of nature, one and the same Mother brings forth the head and the members, and so in the order of grace Mary brings forth the Head in a natural manner, and the members of His Mystical Body in a spiritual manner. All the regenerate, therefore, are children of Mary. We can apply to her more truly than St. Paul applies to himself the words: "*My little children, of whom "I am in labour again, until Christ be formed in you.*"[2] Our Lord confirms this doctrine by His words as He hung on the Cross: "*Woman, behold thy Son,*"[3] and turning to St. John, who represented the Christian family, He said: "*Behold thy Mother.*" He then created that spiritual but true relationship which exists between His Mother and His adopted children.

4. God's Holy City.

133. The Church is the Holy City, "*whose Maker "and Builder is God.*"[4] "*And I, John, saw the Holy "City, the New Jerusalem, coming down out of Heaven "from God, prepared as a bride adorned for her hus-"band. . . . And the City had no need of the sun, "nor of the moon to shine in it. For the glory of God "hath enlightened it, and the Lamb is the Lamp thereof. "And the nations shall walk in the light of it: and*

[1] Ps. lxxxvi. 5.
[2] Gal. iv. 19.
[3] St. John xix. 26.
[4] Heb. xi. 10.

"the kings of the earth shall bring their glory and "honour into it. . . ."[1]

"Now therefore you are no more strangers and "foreigners: but you are fellow-citizens with the "saints, and the domestics of God. Built upon the "foundation of the Apostles and Prophets, Jesus "Christ Himself being the Chief Corner-Stone: in "Whom all the building, being framed together, "groweth up into an Holy Temple in the Lord. In "Whom you also are built together into an habitation "of God in the Spirit."[2]

"But you are come to Mount Sion, and to the City "of the Living God, the Heavenly Jerusalem, and to "the company of many thousands of angels, and to "the Church of the First-born."[3]

5. The Church a Kingdom.

134. The Church is the "Kingdom of God," "the "Kingdom of Heaven," "the Kingdom of Christ." Our Lord, the King of kings, is Sovereign Lord: *"His Kingdom shall have no end,"*[4] and His Mother is Queen: *"On Thy Right Hand stands the Queen in "a vesture of gold."*[5] Our Lord is King by every sort of right and title:

1. By right of Creator: *"All things were made by "Him: and without Him was made nothing that was "made."*[6]

2. By right of Sonship and inheritance: *"Thou "art My Son; this day have I begotten Thee. Ask "of Me, and I will give Thee the Gentiles for Thy "inheritance, and the utmost parts of the earth for "Thy possession."*[7]

3. By right of pre-eminence and merit, for He is *"the fairest of the Sons of men."*

4. By right of conquest: *"He led captivity cap-"tive: He gave gifts to men,"*[8] or, *"Thou hast received "gifts in men"*[9]—that is, as spoil.

5. By right of ownership: *"Thou hast redeemed us "to God by Thy Blood,"*[10] etc.

His Mother is Queen; her acceptance of the

[1] Apoc. xxi. 1, 23, etc. [2] Eph. ii. 19-22. [3] Heb. xii. 22.
[4] St. Luke i. 33. [5] Ps. xliv. 10. [6] St. John i. 3.
[7] Ps. ii. 7, 8. [8] Eph. iv. 8. [9] Ps. lxvii. 19.
[10] Apoc. v. 9.

dignity of Divine Maternity—the greatest dignity God could confer on any creature—made her at once Queen of Creation. The Son, Omnipotent by nature, has made His Mother omnipotent by grace. Our Lord is King, not only externally, but far more truly internally; His rule is chiefly over the hearts of men. As He said: "*The Kingdom of God is "within you.*" He shares this dominion with His Mother. SHE did not suffer the pains of spiritual childbirth in vain. "*Thine own soul a sword shall pierce, "that out of many hearts thoughts may be revealed.*"

The Church to fill the whole earth.

The Kingdom of our Lord was the subject of a remarkable prophecy spoken several centuries before by Daniel. Nebuchadonosor, King of Babylon, had a dream. He saw a colossal statue of terrible aspect. Its head was of fine gold, the breast and arms were of silver, the thighs of brass, the legs of iron, the feet of iron and clay. As he watched he saw a small stone, hewn out of the mountain without hands, which struck the feet of iron and clay, and broke them to pieces, and then the whole statue "*became "like the chaff of a summer's threshing-floor, which "was carried away by the wind,*" but the stone that struck the image "*became a great mountain, and "filled the whole earth.*"[1] Daniel the prophet interpreted the dream. The King of Babylon was the head of gold, the other great kingdoms which followed his were represented by the other parts of the statue. The pagan Roman Empire was the last of these. Its farthest limits, not under its perfect sway, were the feet of iron and clay. The Stone which struck the image was our Divine Lord, the Mountain out of which it was hewn was His Blessed Mother. It was "*hewn without hands,*" for our Lord had no human father. It struck the feet of iron and clay, for our Lord came out of Judea, which was never firmly consolidated with the Roman power. Afterwards our Lord, in St. Peter, went to Rome, and established there the Christian Church. Under its power paganism died, and with paganism fell the Roman

[1] Dan. ii.

Empire, but out of its ruins, slowly but surely, in all power and grandeur, rose the Church of God—"*a great mountain to fill the whole earth.*" "*But in the days of those kingdoms, the God of Heaven will set up a Kingdom that shall never be destroyed, and His Kingdom shall not be delivered up to another people, and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever.*"[1] "*The gates of Hell shall never prevail against it.*"[2]

Divisions of the Church: 1. Triumphant.

135. The Church of God is now in three states of existence and circumstance. The Church triumphant—those who, having proved faithful during their earthly trial, and having fully paid the debt of temporal punishment due to sin, are now enjoying the fruition of God in the Beatific Vision.

2. Suffering.

The Church suffering—souls in purgatory who, having persevered in the service of God during their earthly sojourn, are willingly and joyfully expiating the relics of sin before entering Heaven.

3. Militant.

The Church militant—all who are still on earth, undergoing their probation and fighting against evil.

Between all there is, however, the most intimate intercourse and communion, for all are "*one Body*"; and as the members of the same body suffer with one another, rejoice with one another, and mutually assist one another, so, according to God's institution, all the members of His Mystical Body assist, encourage, and console one another. The Angels and Saints triumphant have knowledge, either in God or by some way made known by Him, of the affairs of the children of God on earth, and take a keen interest in their welfare. "*There is joy before the Angels of God upon one sinner doing penance.*"[3] St. Paul holds out this doctrine as an encouragement to us. He says: "*Having so great a cloud of witnesses above us, laying aside every weight, and the sin which surrounds us, let us run by patience to the fight before us,*"[4] in spite of formidable difficulties

[1] Dan. ii. 31-45.
[2] St. Matt. xvi. 18.
[3] St. Luke xv. 10.
[4] Heb. xii. 1.

which he enumerates (Heb. xi.). They assist us by their prayers and influence, and especially do they help those who commend themselves to their powerful intercession. "*And another angel came and stood "before the Altar, having a golden censer; and there "was given to him much incense, that he should offer "the prayers of all the Saints upon the golden altar, "which is before the Throne of God . . . and the Angel "took the censer and filled it with the fire of the Altar, "and cast it upon the earth.*"[1]

The satisfactory merits of prayers and good works are communicable, and are communicated in a mysterious but real manner to every member of Christ; wherefore the suffrages of the faithful on earth assist the holy souls in purgatory, relieve them of their pains, and shorten their term of exile. "*It "is a holy and wholesome thought to pray for the dead, "that they may be loosed from sins.*"[2] They seem to appeal to us: "*Have pity on me, have pity on me, at "least you, my friends, because the hand of the Lord "hath touched me.*"[3]

Authority of the Church.

136. The Christian Church, having God the Son for its Founder and Head, necessarily holds supreme authority on earth in matters spiritual for all time. Our Lord, supreme in Himself, has delegated this power to His Apostles and their successors. "*As "the Father hath sent Me, I also send you.*"[4]

"*All power is given to Me in Heaven and in earth. "Going therefore, teach ye all nations; baptizing them "in the Name of the Father, and of the Son, and of "the Holy Ghost, teaching them to observe all things "whatsoever I have commanded you: and behold I "am with you all days, even to the consummation of "the world.*"[5]

"*If a man will not hear the Church, let him be as the "heathen and publican. Amen I say to you, what-"soever you shall bind on earth, shall be bound also in "Heaven; and whatsoever you shall loose upon earth, "shall be loosed also in Heaven.*"[6]

[1] Apoc. viii. 3-5.
[2] 2 Macc. xii. 46.
[3] Job xix. 21.
[4] St. John xx. 21.
[5] St. Matt. xxviii. 18-20.
[6] St. Matt. xviii. 17, 18.

Seven sons of Sceva, a Jew, imitating St. Paul, and without the Authority of the Church, attempted to cast the devil out of a man possessed, but the evil spirit resisted, saying: "*Jesus I know, and Paul I "know, but who are you?*"[1] . . . and they fled out of that house naked and wounded.

Peter's position at first Synod.

This authority was assumed by the Apostles, with St. Peter at their head, immediately after Pentecost. At the first synod at Jerusalem, St. Peter by this authority settles for all time a disciplinary matter by: "*It hath seemed good to the Holy Ghost and to us,*" which words, "*when they had read* (at Antioch), "*they "rejoiced for the consolation.*"[2]

Says St. John: "*Dearly beloved, believe not every "spirit, but try the spirits if they be of God: because "many false prophets are gone out into the world. . . . "We are of God. He that knoweth God, heareth us. "He that is not of God, heareth us not. By this we "know the spirit of truth, and the spirit of error.*"[3]

St. Paul: "*If anyone preach to you a Gospel, "besides that which you have received, let him be "anathema.*"[4]

St. Paul: "*Take heed to yourselves, and to the "whole flock, wherein the Holy Ghost hath placed you "bishops, to rule the Church of God, which He hath "purchased with His own Blood*"[5] (parting address to the Bishops of Miletus).

"*Having faith and a good conscience, which some "rejecting have made shipwreck concerning the faith. "Of whom is Hymeneus and Alexander, whom I have "delivered up to Satan, that they may learn not to "blaspheme.*"[6]

Teaching of the Fathers.

St. Clement of Rome, second after St. Peter: "Bending the knees of your hearts, learn to be subject, "laying aside all proud and arrogant boasting of your "tongues; submit yourselves to the priests, and be "instructed unto repentance; for it is better for you "to be found in the sheepfold of Christ, little and

[1] Acts xix. 15. [2] Acts xv. 28, 31.
[3] 1 St. John iv. 1, 6. [4] Gal. i. 9.
[5] Acts xx. 28. [6] 1 Tim. i. 20.

" approved, than, thinking yourselves above others, " to be cast out of His hope."[1]

St. Ignatius, of the Greek Church, in the second century:[2] "Let no man deceive you; if a man be not " within the Altar he faileth of the Bread of God. " For if the prayer of one or two have such force, " how much more that of the Bishop of the whole " Church! He therefore that does not come together " into the same place is proud already, and hath " condemned himself. For it is written, '*God resisteth* " *the proud.*'[3] Let us take heed, therefore, that we do " not set ourselves against the Bishop, that we may " be set under God," etc.

Different Degrees of Authority.

As in an earthly kingdom there are different dignitaries and degrees of authority, so also in the Kingdom of Heaven. " *God indeed hath set in the Church* " *some, first Apostles, secondly prophets, thirdly* " *doctors, after that miracles, then the graces of healing,* " *helps, governments, kinds of tongues, interpretation* " *of speeches.*"[4] " *For the perfecting of the Saints, for* " *the work of the ministry, for the edifying of the Body* " *of Christ. Until we all meet into the unity of faith,* " *and of the knowledge of the Son of God, unto a perfect* " *man, unto the measure of the age of the fulness of* " *Christ: that henceforth we may be no more children* " *tossed to and fro, and carried about by every wind* " *of doctrine, by the wickedness of men, by the* " *cunning of craftiness by which they lie in wait to* " *deceive.*"[5]

The Church Infallible.

137. The Christian Church, wherein the Holy Spirit continually dwells, giving it its life, " *and* " *leading it into all truth,*" is " *the Church of the Living* " *God, the pillar and ground of the Truth.*"[6] It must necessarily be faultless and infallible in its teaching, for our Lord binds all men, under pain of eternal damnation, to hear and believe, and obey the Church, and He, the Sovereign Truth, could not so bind men to believe anything less than infallible truth. " *He*

[1] Ep. i. ad Cor., n. 47.
[2] Eph., n. 5.
[3] St. Jas. iv.
[4] 1 Cor. xii. 28.
[5] Eph. iv. 12-14.
[6] 1 Tim. iii. 15.

"*that heareth you, heareth Me; and he that despiseth* "*you, despiseth Me; and he that despiseth Me, de-* "*spiseth Him that sent Me.*"[1] He makes the authority of the Church equal in force to His own, therefore He must have endowed it with indefectibility as regards its teaching. "*Now we have received, not the* "*spirit of this world, but the Spirit that is of God:* "*that we may know the things that are given us from* "*God.*"[2]

St. Athanasius writes to Epictetus concerning certain heretical doctrines:[3] "This alone is sufficient "to answer to these things, that they are not (the "teaching) of the Catholic Church, neither are they "the sentiments of our Fathers."

A further proof of the indefectibility and infallibility of the Church is the solemn promise of God that "the gates of hell" shall never prevail against it. The gates or powers of hell would certainly have prevailed against the Church if it had ever ceased to exist in the world, or if it had ever changed its doctrines and constitutions, or had officially taught error in matters of faith and morals—the only things that bind the conscience.

The Church a visible body.

137A. Since God is true, and our Lord omnipotent, it follows that His Church exists somewhere in the world to-day, in spite of the assaults of Hell let loose against it in the centuries past. It must still exist as a living power, "*a city on a hill*," having the look and bearing of a kingdom in all lands, though not of this world, "*terrible as an army set in battle array.*"[4] It must be in existence still as an infallible witness of the Incarnation of the Son of God, teaching what He taught and "*delivered to the Saints*," otherwise the spirit of lying and falsehood would have prevailed against it, for these are characteristically the powers of Hell. Satan, the Prince of darkness, "*abode not in* "*the truth*," but was "*a liar from the beginning.*"

Martyrdom to blood, heresies and schisms, wickedness and worldliness in high places, are the weapons

[1] St. Luke x. 16.
[2] 1 Cor. ii. 12.
[3] Ep. to Epict.
[4] Cant. vi. 9.

the devil has used in all ages for its overthrow, but these have only made it more secure in its foundations, for it is founded on a Rock.

The marks by which the Church of God proves her divine origin and her sublime commission and authority to teach and rule the nations in the way of holiness, are: (1) her Unity, (2) her Sanctity, (3) her Catholicity, and (4) her Apostolicity.

CHAPTER XIV

THE MARKS AND NOTES OF THE CHURCH

The Mark of Unity.

138. "*Every kingdom divided against itself shall be* "*brought to desolation.*"[1] Such is the pronouncement of Incarnate Wisdom, verified by the history of the world; but He has so provided in His kingdom, the Church, that there has ever been, and ever will be, perfect union in doctrine, in discipline, and in worship. In spite of the diversity of men's judgments; in spite of ignorance, culpable or invincible, of national prejudices and geographical boundaries, and the constant change in public opinion and political faction; in spite also of the growth of intellectual attainment and of science, often falsely so called, this unity remains unimpaired. Wherever there is set up a Catholic altar there the very same doctrine is taught and enforced, the same pervading sentiment of religion, the same code of morals. This wonder in the world is what our Lord meant it to be—a continual witness of the Divine origin of the Church, and it proves without controversy in unprejudiced minds the great fact that the Son of God has come in the flesh.

Result of our Lord's Prayer.

Our Lord on the eve of His Sacred Passion prayed that so it might be; it would savour of blasphemy to say that His prayer was ineffectual. He said: "*I pray for them: I pray not for the world, but for* "*them whom Thou hast given Me: because they are* "*Thine. . . . Holy Father, keep them in Thy*

[1] St. Luke xi. 17.

" name, whom Thou hast given Me : that they may " be one as We also are. . . . And not for them only " do I pray, but for them also who through their word " shall believe in Me : that they may be one, as Thou, " Father, in Me and I in Thee : that they also may be " one in Us : that the world may believe that Thou " hast sent Me. And the glory which Thou hast given " Me I have given to them : that they may be one, " as We also are one. I in them and Thou in Me : " that they may be made perfect in one ; and the world " may know that Thou hast sent Me, and hast loved " them, as Thou hast also loved Me."[1]

The Church's one Head.

The Church is One because she has but one Head —Jesus Christ, and is governed by one Holy Spirit. *" There are diversities of graces, but the same Spirit ; " and there are diversities of ministries, but the same " Lord ; and there are diversities of operations, but " the same God, Who worketh all in all. . . ."*[2] *" For in " one Spirit we are all baptized into one body, whether " Jews or Gentiles, whether bond or free : and in one " Spirit we have all been made to drink."*[3]

Unity of Doctrine.

The unity of doctrine in the Church follows from the fact that the whole of Christian Revelation rests on faith and not on private judgment, which is of very little value in supernatural things. The authority for believing is God, Who speaks in the Church, and the attitude of the hearers is that of obedient children : *" Amen I say to you, unless you " be converted and become as little children, you shall " not enter the kingdom of heaven."*[4] *" For the weapons " of our warfare are not carnal, but [mighty to God] unto " the pulling down of fortifications, destroying counsels, " and every height that exalteth itself against the know- " ledge of God, and bringing into captivity every under- " standing unto the obedience of Christ."*[5] Not in servile credulity, or intellectual narrowness, but by a supernatural instinct, the habit of faith, an unmistakable though indescribable consciousness of the

[1] St. John xvii. 9, 11, 20-23.
[2] 1 Cor. xii. 4-6.
[3] 1 Cor. xii. 13.
[4] St. Matt. xviii. 3.
[5] 2 Cor. x. 4, 5.

truth forcibly borne upon the mind of those who have the gift of faith, and growing as faith deepens; it has been described as a sort of sixth sense. This instinct belongs not more to the learned than to the unlettered, but to those who are more fervent in the practice of their religion, according to the principle: "*If any man will do His Will, he shall know "of the doctrine, whether it be of God.*"[1]

Use of the Latin tongue.

139. By the special providence of God the Church has not only one Faith, but also one language in which this one Faith is embodied and preserved, and which she uses whenever she speaks officially—the Latin tongue. When Christianity was first promulgated, this was the one language known over the whole civilized world, and so at an early period the New and Old Testament, the Canon of the Mass, and the Divine liturgy were translated into Latin. In course of time Latin ceased to be a spoken language, and becoming, as it were, stereotyped, the Church, ever zealous in her watchful care over the sacred treasure of truth committed to her charge, took possession of it, so to speak, and now uses it as the "trumpet of truth"—a wise precaution, since living languages and vernaculars are continually changing, words drop out of use or change their meaning, and so there would be constant danger of error creeping into the Church's formulas. To anyone instructed in the Faith, the use of Latin in public worship[2]—which consists rather of acts than of words—is no practical inconvenience, while it adds greater majesty and solemnity to the service of God, and is, moreover, a note of the Church's unity, for in all lands a Catholic will find himself at home in the Church's worship. Indeed,

[1] St. John vii. 17.

[2] It must be remarked that the Latin rite in the celebration of Holy Mass is not absolutely universal; many Churches have been permitted a liturgy of their own, while other Oriental bodies, who in troublous times became separated from the Church, having by the mercy of God returned to the unity of the Faith, have been allowed by the Church, in her spirit of generous toleration, to retain their own manner and language in the celebration of the Divine mysteries and such other customs as are not contrary to Catholic teaching.

it is a guarantee of orthodoxy to strangers, and a warning also that the God Whom we worship is beyond our comprehension. St. Augustine says: "If there are some present who do not understand "what is being said or sung, they know at least that "all is said and sung to the glory of God, and that is "sufficient for them to join in it devoutly." When the Church meets in synod or œcumenical council it is of the greatest possible advantage to have a common means of communication; to theologians and students of various countries qualifying for the priesthood in Rome or elsewhere, an almost inevitable necessity.

One in Discipline.

140. The Church is One in her discipline, having one Divinely-appointed centre of authority and one perfect system of legislature which embraces the whole world, irrespective of national and racial differences; it is, however, made perfectly adaptive to the needs of each particular place by the local Bishop in communion with the Holy See of Rome.

Our Lord said: "*And other sheep I have, that "are not of this fold: them also I must bring, and "they shall hear My voice, and there shall be one fold "and one shepherd.*"[1]

Caiaphas, the High Priest, "*prophesied that Jesus "should die for the nation. And not only for the "nation, but to gather together in one the children of "God that were dispersed.*"[2]

This perfectly united system of organization, never before seen in the world's history, is itself witness enough to the continual presence of the Holy Spirit, Who guides and governs the Church through her pastors; for this unity is attained, not, as some outside her pale have supposed, by a rigid, cast-iron, tyrannical, overbearing method of government, but by the spirit of meekness, by the mind of Christ. The Church is the holy mountain spoken of by the prophet Isaias, where "*He shall set up a standard "unto the nations, and shall assemble the fugitives of "Israel, and shall gather together the dispersed of Juda*

[1] St. John x. 16. [2] St. John xi. 51, 52.

"*from the four quarters of the earth*," when "*the earth* "*is filled with the knowledge of the Lord as the covering* "*waters of the sea*";[1] it is that city of peace in which "*the work of justice shall be peace, and the service of* "*justice quietness and security for ever.*"[2]

One in Worship.

141. The Church is One in her worship, having for the centre of her devotion the one adorable Sacrifice of the Mass, the same great act of worship offered wherever her children meet to adore one common Lord, from which sacrifice of praise and thanksgiving all graces flow, and to which all aspirations tend. In different countries differences have grown up to suit the different temperaments of peoples, and local devotions, public as well as private, but all centre round the One Divine Victim "*slain from the* "*foundations of the world.*" The Church is one also in the administration of the seven Sacraments of the New Law, ordained by her Divine Founder, and in the yearly round of feast and fast and holy season, as in the beginning, "*persevering in the doctrine of* "*the apostles, and in the communication of the breaking* "*of bread, and in prayers.*"[3]

Apostolic warnings against Heresy.

142. The Apostles were particularly zealous for the maintenance of this God-given unity, sensitive of error, and intolerant of heresy: "*There are some* "*that trouble you, and would pervert the gospel of* "*Christ. But though we, or an angel from heaven,* "*preach a gospel to you besides that which we have* "*preached to you, let him be anathema. As we said* "*before, so now I say again: If any one preach to* "*you a gospel, besides that which you have received,* "*let him be anathema.*"[4]

Be "*careful to keep the unity of the Spirit in the* "*bond of peace. One body and one Spirit, as you* "*are called in one hope of your calling. One Lord,* "*one faith, one baptism. One God and Father of* "*all, Who is above all, and through all, and in us all.*"[5]

St. Paul again and again warns the faithful against heresy (that is, choosing for one's self, the exercise of

[1] Isa. xi. [2] Isa. xxxii. 17. [3] Acts ii. 42.
[4] Gal. i. 7. [5] Eph. iv. 3-6.

private judgment against the authority of the Church ; (from αἵρεσις = a taking or choosing for one's self).

"*I know that after my departure ravening wolves "will enter in among you, not sparing the flock. And "of your own selves shall arise men speaking perverse "things to draw away disciples after them. Therefore "watch, keeping in memory, that for three years I "ceased not with tears to admonish every one of you "night and day.*"[1] "*There must be also heresies: that they "also, who are reproved, may be made manifest among "you.*"[2] *A man that is a heretic, after the first and "second admonition, avoid: knowing that he, that is "such a one, is subverted, and sinneth, being condemned "by his own judgment.*"[3]

"*I charge thee before God and Jesus Christ, Who "shall judge the living and the dead by His coming "and His kingdom: preach the word: be instant "in season, out of season: reprove, entreat, rebuke "in all patience and doctrine. For there shall be a "time when they will not endure sound doctrine: but, "according to their own desires, they will heap to them-"selves teachers, having itching ears.*"[4]

Teaching of the early Fathers.

The early Fathers of the Church—St. Clement of Rome, St. Ignatius, St. Irenæus, and the rest—write and warn in the same spirit.

"Christians," then, "are not *one nation*, but out "of all nations *one people;* and therefore did Moses, "as the highest honour, designate them as *not a "nation* (Deut. xxxii. 21), but, if the expression be "allowable, a nation of all the nations."[5]

"*And in the last days the mountain of the House of "the Lord shall be prepared on the top of the mountains, "and it shall be exalted above the hills, and all nations "shall flow into it.*"[6]

The Mark o Sanctity.

143. "*Holiness becometh Thy House, O Lord, for "ever.*"[7] The Church is holy in her Founder and Head ; He is the Author and Source of all sanctity, and "*if the firstfruit be holy, so is the lump also, and*

[1] Acts xx. 29-31.
[2] 1 Cor. xi. 19.
[3] Titus iii. 10, 11.
[4] 2 Tim. iv. 1-3.
[5] Origen, Ep. ad Rom., n. 6.
[6] Isa. ii. 2.
[7] Ps. xcii. 5.

"*if the root be holy, so are the branches.*"[1] She is holy because she has the continual indwelling of the Holy Spirit to sanctify her in her members: "*You are the temple of God, and the Spirit of God dwelleth in you.*"[2]

Church holy in her end or object.

The Church is holy because her end or object is holy: "*He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.*"[3] The Church exists in the world for the sanctification and salvation of men, and to this end are directed all her efforts; Masses, devotions, prayers, sermons, missions, indulgences, guilds, confraternities, communities, Religious Orders, and the like, are all means for this sublime purpose. She uses all things, natural and supernatural, old and new, in season and out of season; she leaves no stone unturned in her efforts, no path untried, and hence she is often misunderstood, and often suffers persecution.

Persecution a Note.

From the earliest times misunderstanding, misrepresentation, and persecution from those outside has been a note of her Divine Mission; her history has verified the words of her Founder: "*If they have persecuted Me, they will also persecute you.*"[4] The world cannot understand her because she is not of the world, and so condemns, mistrusts, and finally persecutes. The strife between good and evil, between holiness and iniquity, has gone on from the time of Cain and Abel, and will go on to the consummation of all things; and wickedness is most vehement against the Church on account of her sanctity and her lofty pretensions and aspirations.

Holy in her Teaching.

144. The Church is holy in her teaching. She dispenses, without shame or fear of blame, without fear of the contempt, nor seeking the favour of men, the Word of Life which is able to save men's souls (Jas. i. 21), "*not as the word of men, but (as it is indeed) the word of God, Who worketh in you that have believed.*"[5]

[1] Rom. xi. 16. [2] 1 Cor. iii. 16. [3] Eph. iv. 11.
[4] St. John xv. 20. [5] 1 Thess. ii. 13.

The Church teaches a code of morality more angelic and sublime than has ever appeared in the world, and not only enforces the precepts of her Law, on the observance of which salvation depends, but also encourages her children to practise the evangelical counsels, and so aim at the highest perfection of the Christian life.

To gain Heaven all are bound to avoid grave sins and to keep the commandments that bind under sin—these are the precepts; but besides these there are what are called the evangelical counsels, commended by our Lord, which are not binding under sin—indeed, all are not called or expected to observe them, viz.:

The Evangelical Counsels.

1. Voluntary poverty: "*If thou wouldst be perfect, "sell all thou hast,*"[1] etc.

2. Perpetual chastity: "*There are eunuchs who "have made themselves eunuchs for the kingdom of "heaven. All men take not this word, but they to "whom it is given*"—the reply of our Lord to the Apostles, who, considering the difficulties of the married state, had objected: "*If the case of a "man with his wife be so, it is not expedient to marry.*"[2] St. Paul, expatiating on the state of virginity, says: "*I would that all men were even as myself: but every "one hath his proper gift from God . . . Art thou loosed "from a wife? seek not a wife,*"[3] etc.

3. Religious obedience: "*Come after Me, and I "will make you to become fishers of men.*"[4] This is an example of obedience over and above what the Law required. Our Lord in Himself gave an example of voluntary obedience to others to an extent to which all are certainly not bound. In the many Religious Orders of the Church multitudes of men and women in every age bind themselves in the noble spirit of self-sacrifice under vow to observe these counsels through life.

145. The Church not only teaches but provides the means of holiness. The holy sacrifice of the Mass;

[1] St. Matt. xix. 21.
[2] St. Matt. xix. 11, 12.
[3] 1 Cor. vii. 7, 27.
[4] St. Mark i. 17.

the Sacraments and sacramentals; the commandments of the Church, prescribing duties and directing all to holiness; societies, feasts, devotions, most varied and almost without limit; images, pictures, relics, and holy objects. She proves the efficacy of her means by so many thousands of saints in every land, in every age, under every condition of life.[1]

The Church the School of Sanctity.

She is the only school of exalted sanctity; outside her visible unity, it is true, there are multitudes of the good and virtuous, but none are able, without that abundant grace which is given to those alone who are in full communion with the visible Body of Christ, to attain to the supernatural heroic virtue of the saints, such as from time to time appear to gladden the Church and win the wondering admiration and veneration of the world. The high order of their sanctity is of a type utterly unknown elsewhere.

"The Spouse of Christ cannot become adulterate; "She is undefiled and chaste. She owns but one home; "with spotless purity she guards the sanctity of "one chamber. She keeps us for God; She appoints "unto the Kingdom the sons that she has borne. "Whosoever, having separated from the Church, is "joined to an adulteress, he is cut off from the "promises of the Church. Neither shall he come unto "the rewards of Christ who leaves the Church of "Christ. He is an alien, he is an outcast, he is an

[1] The vivid faith and deep devotion of Catholics is often remarked by thoughtful men outside the fold. Strangers straying into a Catholic church during Divine worship are awed by the prevailing sentiment of religion, extending even to children, even when there is little externally to excite piety.

A modern writer* naively asks, "Why should such strong "devotional feelings be more widely diffused and more con- "spicuous among people holding erroneous doctrines than "among us Protestants, holding right doctrines?" We may take as answer the words of another modern writer:† "It is "the Mass that makes the difference, so hard to define, so "subtle is it, yet so perceptible between a Catholic country and "a Protestant one" (noted in Father Gerard's *Religious Instruction for Youth*).

* Samuel Lang. † Augustine Birrell, M.P.

"enemy. He can no longer have God for a father "who has not the Church for a mother."[1]

The Church proves her Holiness by Miracles.

146. The Church gives proof of her holiness, in herself and in her members, by miracles. By a miracle we mean a prodigy, a wonder, an effect produced by means which in themselves are wholly inadequate, something beyond the forces of Nature, superseding its ordinary laws, and thus showing an interference superior to Nature. A miracle is not an impossibility, for God, Who in the beginning laid down the laws which govern both matter and spirit, can, when He chooses, supersede these laws, and produce effects to excite wonder and arrest attention and bear witness to His Presence and Authority. From the first ages Almighty God has so acted in His dealing with men, as a glance at sacred history will show. Moreover, He has given this power to His saints, to establish in them His authority, and even the relics of saints are often endowed with marvellous powers, as, for instance: "*Some that were "burying a man saw robbers, and cast the body into "the tomb of Eliseus. And when it had touched the "bones of Eliseus, the man came to life, and stood upon "his feet.*"[2]

Our Lord, as we have seen, established His claim to be the Son of God Incarnate by miracles. He showed His absolute power over Nature animate and inanimate, over men and angels, and over devils. He communicated like power to His followers, and in particular to His Apostles, in order that they might prove their authority to teach, and to enable them, under otherwise insuperable difficulties, to establish the Church in every land. Our Lord said: "*He that believeth in Me, the works that I do, he also "shall do, and greater than these shall he do. Because "I go to the Father.*"[3] And: "*These signs shall "follow them that believe: in My name they shall "cast out devils: they shall speak with new tongues, "they shall take up serpents: and if they shall drink*

[1] St. Cyprian, *De Unitate*, p. 397. [2] 4 Kings xiii. 21.
[3] St. John xiv. 12.

" any deadly thing, it shall not hurt them : they shall " lay their hands upon the sick, and they shall recover."[1]

Wonders wrought by the Apostles.

So powerfully were these words fulfilled in the Apostles *" that they brought forth the sick into the " streets, and laid them on beds and couches, that when " Peter came, his shadow at least might fall on some of " them, and they might be delivered from their in- " firmities"*;[2] and *" God wrought by the hand of Paul " more than common miracles, so that even there were " brought forth from his body to the sick handkerchiefs " and aprons, and the diseases departed from them, " and the wicked spirits went out of them."*[3]

Although there is not the same need for miracles now, since the Church of God is well established, yet they are not of infrequent occurrence in the Church ;[4] in the solemn canonization of a saint at least eight well-authenticated miracles of the first class are required as a test of his heroic virtue. All the Saints have given testimony of their sanctity in this manner, and so it would be invidious to mention any particular ones. Some had this power more than others, and not always in proportion to their sanctity.

God often, and indeed generally, uses the most insignificant things as the instruments of miraculous virtue—the relic of a saint, a little dust from the crib, a badge of the Sacred Heart, a blessed medal, a pious picture, a simple statue, not perhaps beautiful or artistic ; *" for the foolish things of the world hath " God chosen that He may confound the wise : and " the weak things of the world hath God chosen, that He " may confound the strong ; and the base things of the " world, and things contemptible hath God chosen, and " things that are not, that He may bring to naught*

[1] St. Mark xvi. 17, 18. [2] Acts v. 15. [3] Acts xix. 11, 12.

[4] In our own days, Lourdes in France, and in our own country St. Winifred's well at Holywell, are the scenes of many genuine miraculous cures ; and within the memory of many a simple country priest thrilled France by his daily miracles and extraordinary virtue. There is scarcely a priest who has not, in his own immediate experience, met with many instances of this supernatural power within the Church.

"*things that are: that no flesh should glory in His "sight*,"[1] as when our Lord, for instance, made a little mud with His spittle in order to cure the eyes of a man born blind (St. John ix. 6).

It is not to be denied that preternatural effects are sometimes produced by diabolical power, and our Lord forewarns that in the last days His enemies will be allowed to work such wonders as to deceive, if it were possible, the very elect (St. Mark xiii. 22). The test of all is, whether they tend to the greater glory of God in themselves and in their effects; and, finally, the infallible judgment of the Church.

Bad and Good in the Church.

147. It is no argument against the holiness of the Church that there are many within her fold who, so far from being holy, are downright wicked.[2] This was foretold by her Divine Founder in His parables of the Wheat and the Cockle, the Net containing both the Good and the Bad, the Wise and Foolish Virgins, etc. On account of the weakness of our fallen nature, "*it must needs be that scandals come: "but nevertheless woe to that man by whom the scandal "cometh*."[3] "Corruptio optimi pessima," and "noblest things have basest using." These are they who are disobedient to the Church's teaching, who abuse the means of grace, or never use them, or sin in spite of them; so they fall into the greater iniquity, for they sin against greater light and grace. A bad Catholic is notoriously worse than others not so enlightened, and some become quite diabolical in their wickedness. Of these unfaithful ones, the words of our Lord may be applied: "*It will be more "tolerable for Sodom and Gomorrah in the day of "judgment than for them*." They are in the Church, but they are her sorrow and her shame—withered

[1] 1 Cor. i. 27-29.

[2] If certain food makes some men giants, whilst others sicken on it, the natural inference is that the food is wholesome, but those who sicken are in some way diseased; or if a certain tree bears some excellent fruit, but other fruit which becomes rotten, the defect is not assigned to the tree, but to some extrinsic cause —as grub, or the mildew.

[3] St. Matt. xviii. 7.

branches to be finally cut off and cast to the burning.

Christ never promised Temporal Prosperity.

148. The decay of nations, and the adversity of individuals, are no arguments against Catholicity, for our Lord never promised temporal prosperity to His followers; the whole trend of His teaching is against worldly greatness. Nations rise and fall owing to causes quite external to religion. As in individuals, the wicked often flourish where honest men suffer ruin. The Jews certainly looked for temporal prosperity, and, indeed, according to God's promises to them, it would seem that prosperity and adversity were correlative with fidelity and infidelity, but the Kingdom of Christ is no temporal theocracy. It is not of this world, as our Lord declared to Pilate. On the contrary, it was Satan who, "showing the "kingdoms of the world and the glory of them," said: "All these things will I give Thee, if falling down "Thou wilt adore me."

On the other hand, it is no unimportant note of the Church's Divinity that she deals, and deals successfully, with the lowest strata of society. Like her Divine Master, she attracts them, ministers to them, influences them, sanctifies them. Catholic Churches are thronged with the poor; "the poor "hear her gladly." She gives the same proof of her mission as our Lord Himself: "*The poor have "the Gospel preached to them; and blessed is he that "shall not be scandalized in Me.*"[1] She looks indifferently on temporalities while eternal destinies are at stake.

The Church draws the Poor.

It may be stated here that, though the Church is not of this world, and therefore seeks not worldly greatness, yet she is not thereby the enemy of social progress, nor is she opposed to the cultivation of the arts and sciences. On the contrary, she makes use of everything that comes in her way to further her sublime ends, and adapts herself with wonderful wisdom to every age and clime. She gave a new impetus to learning and art. In the ages past, the

[1] St. Matt. xi. 5, 6.

greatest intellects, the greatest statesmen, warriors, philanthropists, the most cultured musicians, sculptors, painters, have risen from her ranks. All our splendid cathedrals are monuments of her power, rising in those times which have left little other record behind, and so are generally called " the Dark " Ages."

The Mark of Catholicity.

149. The Synagogue was established by God for His chosen people alone, nor were outsiders bound to seek admission into it in order to secure their salvation ; but the Christian Church is the one Ark of Salvation for all. She is Catholic or Universal because her Head is the Saviour of all men. He came, not only for one Nation, " *but to gather in* " *One the children of God, that were dispersed abroad.*"[1] " *Neither is there salvation in any other. For there is* " *no other name under heaven given to men, whereby* " *we must be saved.*"[2]

As a consequence, therefore, our Lord said : " *He* " *that is not with Me, is against Me : and he that* " *gathereth not with Me, scattereth.*"[3]

His Divine commission to His Apostles was universal : " *Go ye into the whole world and preach the* " *gospel to every creature. He that believeth and is* " *baptized shall be saved ; but he that believeth not,* " *shall be condemned*"[4] (or damned). And again : " *You shall be witnesses unto Me in Jerusalem, and* " *in all Judea and in Samaria, and even to the utter-* " *most part of the earth.*"[5] " *This Gospel of the King-* " *dom shall be preached in the whole world, for a testi-* " *mony to all nations, and then shall the consummation* " *come.*"[6] Thus is fulfilled the prophecy of Micheas : " *And it shall come to pass in the last days, that the* " *mountain of the House of the Lord shall be prepared* " *in the top of the mountains, and high above the hills,* " *and people shall flow into it. . . .*"[7]

Missionary Spirit.

150. The undying zeal of the Church in all ages to propagate her doctrine is a true note of Her catholicity

[1] St. John xi. 52. [2] Acts iv. 12. [3] St. Luke xi. 23.
[4] St. Mark xvi. 15, 16. [5] Acts i. 8. [6] St. Matt. xxiv. 14.
[7] Mic. iv. 1.

and a sign that she realizes the commission of her Divine Master. It is as strong in the present century as in the first. What pagan Rome saw then has been reproduced in our own times in China. To-day "the "Catholic Missionary, imitating the example of St. "Paul and St. Barnabas—often receiving no salary, "and always less than the wages of a common labourer "—presents himself without fear before the pagan "crowd, and, in spite of menaces, stripes, and death, "announces to them, by word of mouth, 'the lively "oracles of God.' During twenty, thirty, or forty "years he accepts without repugnance a life of "poverty and toil; and if the instruments of torture "are one day arrayed before his eyes, he is so far "from contemplating them with surprise or dismay "that he has often begged as a special favour from "God, before entering upon the Apostolic career, "that he might be deemed worthy of this very trial. "He has dared to ask that he might find grace to "resemble his Master, not only in the tenor of his "life, but even in the agony of his death. . . . *That* "system (the Catholic) derived its supernatural force "from the fertilizing blood of martyrs. St. John "the Baptist, the first preacher of penance, was a "martyr. All the Apostles save one were martyrs. "Fifty-two Roman Pontiffs, in lineal succession from "St. Peter, gave their lives for the Faith. . . ."[1]

Tertullian could write in the second century: "Men cry out that the State is beset, that the "Christians are in their fields, in their forts, in their "islands. They mourn as for a loss that every sex, "age, condition, and now even rank, is going over "to this sect."[2]

Soul of the Church.

151. All are bound to believe, accept, and obey the whole Revelation of God; "outside the Church there is no salvation."[3] Now, there are many

[1] Marshall's *Christian Missions*, vol. i., c. i., p. 8.

[2] Apol., n. 1, p. 2.

[3] "Outside the Catholic Church he (Emeritus, the Donatist "Bishop) can have everything except salvation. He can have "honour, he can have a Sacrament, he can sing Alleluia, he can "answer Amen, he can hold the Gospel, he can hold and preach

who belong to the Church who are out of its visible unity. Everyone coming to the use of reason, and making an act of faith in the One True God, the Rewarder of all who seek Him, is raised by his act to the state of grace, and put in the way of salvation. He belongs to what is called by analogy the Soul of the Church; but as soon as such a person comes to know of the Catholic Church, and its teaching as Divine, he is bound to make his submission to It, or else he becomes guilty of a formal sin against light, he is a formal heretic, and is in great danger of eternal perdition. The Soul of the Church is so called because, as the soul exercises a power and influence outside the body, so the grace of God, superabundant in the Church, overflows its visible boundaries, reaching all who in good faith and a sincere disposition serve God according to their knowledge. To be out of the Church is no personal sin, except to those who sin in being out of it, yet it certainly is a deplorable and lamentable misfortune. This same principle applies to all who are baptized, and by whomsoever the rite is conferred, for there is "*one Lord, one Faith, one Baptism.*"[1] All, therefore, who are validly baptized at all are baptized into the One Catholic Church, and are

Formal heresy.

"the Faith in the Name of the Father, and the Son, and the "Holy Ghost, but nowhere save in the Catholic Church can he "find salvation."*

And again: "Whoever therefore shall have been separated "from this Catholic Church, however laudably he may think "he is living, by this sin alone, that he is disunited from the "unity of Christ, he shall not have life, but the wrath of God "remaineth upon him."†

And again: "He who is established outside of the Church, "and separated from the joint of unity, and from the bond of "charity, will be punished with eternal torment, even if he "should be burnt alive for the Name of Christ."‡

[1] Eph. iv. 5.

* St. Augustine, in a sermon to the Donatists, n. 6, to the people of the Church of Cæsarea.

† St. Augustine, Epistle cxli. to the Donatist faction.

‡ St. Augustine, Epistle clxxiii.

bound, as soon as this truth is made clear to them, to be received into its visible unity.

The Church teaches the whole truth of God.

152. To sum up. The Church is Catholic in doctrine. She teaches the whole truth of God to all alike; all that is good in all other religious systems is found in her in its just proportion and harmony. She urges her claims with unflinching courage without diminishing or compromising, confident of her position and the power of God behind her, "whether "men will hear or whether they will forbear." She speaks with authority, a true note of her heavenly mission.

The Church is Catholic in Name.

She is Catholic in name.[1] St. Augustine writes: "The name itself of the Catholic Church keeps me— "a name which, in the midst of so many heresies, "this Church alone has, not without cause, so held "possession of, as that, though all heretics would "fain have themselves called Catholics, yet to the "inquiry of any stranger, 'Where is the meeting of "'the Catholic Church held?' no heretic would dare "to point out his own basilica or house. . . ."[2]

The Church is found everywhere.

But she is Catholic not only in name, but in reality. Wherever men are found there is the Church. Her missionaries go forth from Rome to the remotest parts of the earth. They go alone, looking for no reward but from God, and expecting never to return. The whole world is mapped out. No country or people are excluded from her solicitude, and the work is carried on with untiring life and vigour. Once planted, she grows and flourishes in the most unpromising soils, and under most adverse circum-

[1] It is objected that the word "Roman" limits the catholicity of the Church; that the true Church should be "Catholic," not "Roman Catholic." The objection is trivial. The Church is Catholic because she is universal in every sense, but since her centre is, *per accidens*, in Rome, she is called Roman also; so, things being as they are, it is impossible to be Catholic without being in communion with the centre of unity—Rome—and therefore to this extent only "Roman." The official title of the Church is, not "Roman Catholic," but "Catholic and "Roman Church," Rome being the centre and the whole world the circumference.

[2] *Contra Manichæos*, t. viii., n. 5.

stances. Every soul in the entire world can claim some Catholic Bishop as his Bishop, and some parish or district priest as his own spiritual father.

The Church is Catholic in time.

She is Catholic, finally, in point of time. She subsists in all ages, developing, but not changing, her doctrine, ever ancient, ever new. From the day of Pentecost her chronicles are written in the pages of history, and even the worldly-wise, perceiving her marvellous strength and perfect adaptability to the varied changes of time and the multiform cravings of the human heart in all its phases, presage that she will outlive all other religions, and go on to the end of time. All other religious bodies calling themselves Christian can be traced back to some human origin ; the Catholic Church can show by her annals when, and for what reason, they broke away, or were cut off from her unity, when, rejecting this or that point of doctrine or discipline, they made shipwreck of the Faith. The Church alone can trace her ancestry to Pentecost. Her antiquity and persistency is her note of authority. She alone has the prescriptive right to it. In spite of all her enemies, the Church to-day numbers thirty millions more than all other Christian sects put together. She has therefore the argument of majority.

The Mark of Apostolicity.

153. The Church is Apostolic, "*built upon the "foundation of the Apostles and prophets, Jesus "Christ being the chief corner stone.*"[1] The twelve Apostles are the twelve stones upon which the Church, the New Jerusalem, is built : "*The walls of the city "had twelve foundations, and in them the twelve names "of the twelve Apostles of the Lamb.*"[2] The Catholic Church is Apostolic because she holds inviolate the teaching and traditions of the Apostles, and derives her power and authority from them.[3] "The agree- "ment of peoples and of nations keeps me ; an "authority begun with miracles, nourished with "hope, increased with charity, confirmed by anti- "quity, keeps me ; the succession of priests from

[1] Eph. ii. 21. [2] Apoc. xx. 14.
[3] St. Augustine, *Contra Manichæos*, t. viii., n. 5.

" the Chair itself of the Apostle Peter—unto whom " the Lord, after His Resurrection, committed His " sheep to be fed—down even to the present Bishop, " keeps me."[1]

Tradition.

154. The teaching of the Apostles is handed on from age to age by tradition, written and unwritten; the Holy Ghost Who dwells in the Church guides and guards the sacred deposit that it may never become altered or corrupted. From the beginning of the world the laws and revelation of God were handed down from one generation to another by oral tradition alone until the time of Moses; the Jewish dispensation was mainly embodied in the Book of the Law, though the Chair of Moses commanded respectful obedience. "*The Scribes and* " *Pharisees sit on Moses' Chair; all things therefore* " *whatsoever they shall say to you observe and do.*"[2] Yet the Jewish Church was not infallible, and the Law was often obscured, if not entirely perverted, by human traditions, additions, and superstitions. It was of this that our Lord complains: "*Making*

[1] It is related by Rufinus that the twelve Apostles, before separating to subjugate the world to their teaching and rule, met together in the Upper Chamber, and after much prayer determined what mysteries it was necessary to teach explicitly to all their converts. Moved by the Holy Ghost,

St. Peter said: "I believe in God the Father Almighty, " Creator of heaven and earth."

St. Andrew: "And in Jesus Christ, His only Son our Lord."

St. James the Greater: "Who was conceived by the Holy " Ghost and born of the Virgin Mary."

St. John: "He suffered under Pontius Pilate, was crucified, " dead, and buried."

St. Thomas: "He descended into Hell: the third day He " arose again from the dead."

St. James the Less: "He ascended into Heaven, and sitteth " at the Right Hand of God the Father Almighty."

St. Philip: "From thence He shall come to judge the living " and the dead."

St. Bartholomew: "I believe in the Holy Ghost."

St. Matthew: "The Holy Catholic Church: the communion " of Saints."

St. Simon: "The forgiveness of sins."

St. Jude or Thaddeus: "The resurrection of the body."

St. Matthias: "And life everlasting. Amen."

[2] St. Matt. xxiii. 2.

"void the word of God by your own tradition."[1] In the Church of God, however, our Lord, according to His promise, has so provided that perversion of Divine truth is impossible. When He said: *"Behold I am with you all days, even to the "consummation of the world,"*[2] He, in effect, promised His infallible and effectual assistance in their teaching and in that of their successors, for how can Eternal Truth be said to be with those who teach error, and lead the faithful astray? Moreover, He said: *"And I will ask the Father, and He will give "you Another, the Paraclete, that He may remain "with you for ever. . . . Now the Paraclete, the "Holy Ghost, Whom the Father will send in My "Name, He shall teach you all things, and bring to "your mind all things whatever I have told you."*[3] This is the fulfilment of the prophecy of Isaias: *"And there shall come a Redeemer to Sion, and to "them that return from iniquity in Jacob, saith the "Lord; this is My covenant with them, saith the "Lord: My Spirit that is in thee, and My words "that I have put in thy mouth, shall not depart out "of thy mouth, nor out of the mouth of thy seed, nor "out of the mouth of thy seed's seed, saith the Lord, "from henceforth and for ever."*[4] Wherefore our Lord said: *"He that heareth you, heareth Me, and "he that despiseth you despiseth Me,"* and *"he that "believeth not, shall be condemned."*

Christ's promise to the Church.

A study of the Acts of the Apostles will show that they chiefly employed this method of preaching and teaching, rather than that of written tradition, in spreading the faith. *"For seeing that in the wisdom "of God, the world by wisdom knew not God, it pleased "God by the foolishness of preaching to save those who "believe."*[5] *"For whosoever shall call upon the Name "of the Lord shall be saved. How then shall they call "on Him in Whom they have not believed? or how "shall they believe Him, of Whom they have not heard? "and how shall they hear without a preacher, and how*

How the Apostles spread the faith.

[1] St. Mark vii. 13. [2] St. Matt. xxviii. 20.
[3] St. John xiv. 16, 26. [4] Isa. lix. 20, 21.
[5] 1 Cor. i. 21.

"*shall they preach unless they be sent?*"[1] Witness also St. Paul's exhortation to St. Timothy: "*The "things which thou hast heard of me by many witnesses, "the same commend to faithful men, who shall be fit "to teach others also.*"[2] Also to his converts in Thessaly: "*Stand fast, and hold the traditions which "you have heard by word or by our epistle.*"[3] "With-"out unwritten traditions," says St. Basil,[4] "the "Gospel is simply a name."

We know that our Lord, during the forty days after His Resurrection,[5] taught the Apostles matters concerning His Kingdom which are not contained in Holy Scripture, but have come down to us by constant and unchanging tradition. Traditions are handed down in many ways:

(1) By the different professions of faith; (2) by the definitions of local and œcumenical councils of the Church and Papal decrees; (3) by the sacred Liturgy and the different public devotions practised at different times and places; (4) by the practice of the Church in the administration of the Sacraments and sacramentals; (5) by the Acts of the Martyrs, books containing the account of their sufferings and the professions of faith they made, and for which they died; (6) by the voluminous writings of the Fathers from the earliest times; (7) and by the monuments of Christian art still extant though produced in the first ages of the Church. All these speak with voices eloquent though dumb of the unity, continuity, and apostolicity of the one only ancient faith.

Holy Scripture.

155. Holy Scripture is a part, and the most important part, of Divine tradition. It is not only infallible in doctrine, but is the inspired Word of God, having God the Holy Ghost for its Author. He used holy men as His instruments, without, however, depriving them of their own individual character. They wrote as they were "*moved by the Holy Spirit,*" but used their own natural talent and method in declaring the truths of God. We may say that the

[1] Rom. x. 13-15. [2] 2 Tim. ii. 2. [3] 2 Thess. ii. 14.
[4] *Lib. de Spiritu*, cap. xxvii. [5] Acts i. 3.

whole of the New Testament is the work of the Apostles, for though St. Mark and St. Luke were not Apostles, yet it is believed that St. Mark wrote his Gospel at the dictation of St. Peter, and St. Luke under the instructions of St. Paul. It is not, nor does it pretend to be, a complete compendium of Christian doctrine. Even the Holy Gospels are but simple sketches of such events in our Lord's life as it was deemed necessary to commit to writing, in order, as St. John tells us, to induce men to believe and accept the whole Christian Revelation. "*Many other "signs also did Jesus in the sight of His disciples "which are not written in this book. But these are "written that you may believe that Jesus is the Christ, "the Son of God; and that believing you may have "life in His Name.*"[1] "*But there are also many "other things which Jesus did, which, if they were "written every one, the world itself, I think, would "not be able to contain the books that should be written.*"[2] The Acts of the Apostles are chiefly concerned with the doings of St. Peter and St. Paul, and the Epistles, though dealing with important matters of faith and morals and spiritual direction, yet only do so, as it were, incidentally as occasion demanded.

Notion of Inspiration.

From the Encyclical of Pope Leo XIII., *Providentissimus Deus* (November 18, 1893), we "learn "that God, by His supernatural influence, so stirred "and moved the human writers, and so assisted "them, that they rightly conceived in their minds "that, and that only, which He bade them write, "and that they willed to write it faithfully, and "that with unfailing truth they expressed themselves aptly."[3]

The Bible is not verbally inspired, except in certain cases where the right sense of the text depends on a single word, or where the very words of our Lord are quoted. This is self-evident because the originals are not now extant, and the one authorized version—the Vulgate—is a Latin translation. It is impossible

[1] St. John xx. 30, 31. [2] St. John xxi. 25.

[3] Father Hunter, S.J., *Outlines of Dogmatic Theology*, vol. i., c. iii., p. 145.

to make an absolute verbal translation from one language to another, and at the same time preserve the sense and meaning. The one Authorized Version is substantially, and in all its parts, coincident with the original text, as the Council of Trent declares.

The Church the Interpreter of Holy Scripture.

156. The canonical books of Holy Scripture are determined by the Authority of the Church alone. The Bible does not, and indeed could not, in itself contain an explicit declaration of its own supernatural character, nor can it of itself prove that the many books of the many writers of which it is composed are inspired. Every historical book, outside its own pages, needs some witness as to its genuineness and authenticity. St. Augustine[1] says, writing against the Manichæans: "I, for my part, would not "believe the Gospel, unless the authority of the "Catholic Church compelled me. Those, therefore, "to whom I have submitted, when saying to me, "'Believe the Gospel,' why should I not submit to "them when they say to me, 'Do not believe the "'Manichæans'? . . . If you keep yourself to the "Gospel, I will keep myself to those at whose bidding "I have believed the Gospel. For the Lord of all "gave the power of the Gospel to His Apostles, "through whom we also have known the truth— "that is, the doctrine of the Son of God, to whom "also the Lord said: 'He that heareth you, heareth "'Me,'"[2] etc.

The Bible needs an Interpreter.

The Holy Bible, full of the profoundest mysteries beyond the scope of human science, needs an interpreter. "*Thinkest thou that thou understandest what "thou readest?*" said Philip the deacon to the Ethiopian. "*Who said, And how can I, unless "some man show me?*"[3] The Church alone has the right of declaring its proper meaning. It ceases to be the Word of God unless it is read in the mind of Him Who inspired its authors, for "*no prophecy "of Scripture is made of private interpretation,*"[4] as St. Peter declares. He also warns us that the "*un-*

[1] T. viii., n. 6.
[2] St. Irenæus, Pref. to Book III.
[3] Acts viii. 30, 31.
[4] 2 St. Pet. i. 21.

"*learned and unstable wrest them to their own destruc-*
"*tion.*"[1] The countless sects outside the Church, each professing to be founded on the Bible, are a practical comment on the assertion of the Apostle. The Church has a profound respect, love, and reverence for the written Word of God entrusted to her; she makes use of it in all her offices, founds her teaching upon it, guards it with jealous care from corruption and misuse. No translations in the vernacular are allowed to be printed without careful explanatory notes; the faithful are to read them chiefly for the sake of spiritual consolation, nor is anyone permitted to deduce any doctrine therefrom contrary to unchanging tradition.

Apostolic Succession.

157. The Church is Apostolic in its constitution; she derives her priestly orders by direct and uninterrupted succession from the Apostles by the "*laying*
"*on of hands.*" The Apostles were priests, according to the Order of Melchisedech, consecrated to offer continually the spotless Victim, the Immaculate Lamb of God. They were "*ministers of Christ,*" to baptize, to forgive, to anoint, to administer all the Sacraments; they were Bishops, authorized to "*rule the Church of God*" in all things spiritual; they were pastors to feed the sheep with holy and spiritual doctrine. They in turn ordained others: St. Matthias to fill the place of Judas, St. Paul to be Apostle of the Gentiles, St. Stephen and the other deacons; St. Paul ordained St. Timothy and St. Titus, and they "*ordained priests in every Church*"[2] to fill their places, and so under the protection of Divine Providence their powers and functions in their various grades were handed on from one generation to another.

The Church not only has Apostolic power, but Divine authority, or the jurisdiction to use it. The Apostles received their great gifts before our Lord ascended into Heaven, but were not allowed to use them until *sent* to do so. (Apostle = sent.) They alone had the commission, and they alone

[1] 2 St. Pet. iii. 15. [2] Acts xiv. 22.

could transmit it lawfully. The Catholic and Roman Church has this jurisdiction, for she alone has the Apostolic See of Rome. St. Peter first established his see or bishopric at Antioch, but, moved by the Holy Ghost, he went forth and planted the Cross in Rome, the centre of the world, and by his faith subdued the whole world to the teaching and rule of His Divine Master. From Rome he dates his first pastoral epistle under the title of Babylon. "*The "Church that is in Babylon, elected together with you, "saluteth you.*"[1] He alone of all the Apostles has left direct successors, and the See of Rome is the only bishopric which has never fallen into heresy at any time. St. Paul congratulates the Romans, because even in his day "*their faith was spoken of throughout "the whole world.*"[2] On the strength of the promises made to him by our Lord, St. Peter says: "*I will "do my endeavour, that after my decease also, you may "often have whereby you may keep a memory of these "things; for we have not followed cunningly devised "fables.*"[3]

The See of Rome.

158. The Catholic Church alone being Apostolic, alone has the "mission" or authority to use and dispense the gifts of God. Outside her jurisdiction there may be valid Orders and priestly powers, but to use them is the sin of schism and sacrilege. The writings of the Fathers are full of warnings and protests against those who endeavour "to rend the "robe of Christ." "Heretics are, from the very "fact of having gone out of the Church, condemned. "Let heretics, abandoning the errors which they "have devised, return to the Church, hate their "former dogmas, and love the Truth in the Church "of the Lord."[4] "There is one altar in the Church, "and one faith, and one baptism, the Apostle teaches, "which altar the heretics have abandoned, and built "for themselves many altars, not to render God pro-"pitious, but to the multiplication of sins. . . . The "Lord will receive no part of these their sacrifices."[5]

The Church's "mission."

[1] 1 St. Pet. v. 13. [2] Rom. i. 8. [3] 2 St. Pet. i. 15, 16.
[4] St. Jerome, Tr. vi., lii., comm. on the prophet Amos.
[5] Tr. vi., lii., comm. on Osee.

"If thou eatest the words of God in the Church, "and eatest also in the synagogue of the Jews, thou "transgressest the commandment which says: '*In* "'*one house shall it be eaten.*' But if thou partakest "the words of God in one house, the Church, then, "having left it, thou undertakest to partake of God "in an heretical synagogue; though the command "says, '*In one house shall it be eaten,*' thou dost "not eat in one house. Wherefore understand by "one house, the Church. Eat not therefore by any "means of the Lamb out of the Church."[1]

The Sin of Schism.

"Let him come to this House, in which the Blood "of Christ is the sign of redemption. Let no one "persuade, let no one deceive himself; out of this "House—that is, out of the Church—no one is "saved. For should anyone go out of it, he becomes "guilty of his own death."[2]

"They" (the schismatics) "now offer peace who "themselves have it not. They promise to restore "and recall the lapsed into the Church, who have "themselves receded from the Church. God is One, "and Christ One, and the Church One, and the "Chair One, founded by the Lord's word upon a "rock. Another altar, or a new priesthood, besides "the one altar and the one priesthood cannot be set "up. Whosoever gathereth elsewhere, scattereth. "It is adulterous, it is impious, it is sacrilegious, "whatsoever, by human frenzy, is instituted so as "to violate the Divine arrangement. . . ."[3]

"And as if there were no end to their frantic "audacity, they are here, too, endeavouring to draw "the members of Christ into their schismatical party, "and to divide and mangle the Body of the Catholic "Church."[4]

Such passages as the foregoing might be indefinitely multiplied, showing how enormous the sin of schism was regarded by the great Catholic leaders in the earliest ages.

[1] Origen, Tr. ii., Select. *in Exod.* xii., p. 123.
[2] Origen, Tr. ii., Hom. iii. *in lit. Jos.*, n. 5.
[3] St. Cyprian, Epistle xl. *ad Pleb.*, p. 120.
[4] Epistle xli. to Cornelius, p. 126.

CHAPTER XV

THE SUPREMACY AND INFALLIBILITY OF THE POPE

Necessity of a Head or Chief.

159. In human affairs every society, institution, or body of men united together for mutual support or for combined action must have a head or chief, a centre of authority. Every house must have a master, every kingdom must have a sovereign ruler, a supreme law-giver, and he must also have, in all parts of his dominions, a representative to carry out his laws and to maintain order. Even in nature herds of wild beasts and flocks of birds recognise and obey a chief or leader. In the Divine Society, the Church, our Lord, Who is "*Head over all*," Who in nature "*ordereth all things sweetly*," has ordained one supreme head over His Church in the world to represent Him, to be His Vicar or Viceroy—the Sovereign Pontiff, the Holy Father the Pope. To him, as successor of St. Peter, He gives supreme and unique authority, and powers and prerogatives beyond all others.

St. Peter's Primacy.

160. 1. To St. Peter was the primacy first given. The first time our Lord saw him He forewarned him of the high dignity to which he would be raised: "*Thou art Simon, son of Jonas: thou shalt be called Cephas, which is by interpretation, a Rock.*"[1] Later on our Lord, in a dramatic and emphatic way, renewed His promise. They were in the neighbourhood of Cæsarea Philippi, at the foot of Mount Hermon. He stood between paganism and Judaism Who came

[1] St. John i. 42.

to break down the "wall of partition" between Jew and Gentile, and raise a kingdom which should embrace all nations. Our Lord, surrounded by His Apostles, asked them: "*Whom do men say the Son of Man is?*" They replied: "*Some John the Baptist, but some Elias, and others Jeremias, or one of the prophets.*"

Peter's confession.

2. "*But you, whom do you say I am?*" said our Lord appealingly. Simon Peter answered, and said: "*Thou art Christ, the Son of the Living God.*" Our Lord turned to Simon as if to say: "And I will tell thee who thou art." "*Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it to thee, but My Father, Who is in Heaven. And I tell thee, that thou art Peter* (the Rock), *and upon this Rock I will build My Church, and the gates of Hell shall not prevail against It. And to thee will I give the keys of the Kingdom of Heaven. And whatsoever thou shalt bind on earth, shall be bound also in Heaven, and whatsoever thou shalt loose on earth shall be loosed also in Heaven.*"[1] These words are unmistakable as promising the primacy to St. Peter, and so they were interpreted by the others, who shortly afterwards warmly discussed the matter. Our Lord, while allowing that there should be a prince among them, taught that His kingdom would be a kingdom of love. He who should be in authority was to rule with childlike humility, not lording it over the others.[2] The chief of all was to be, as the Pope styles himself, "the Servant of the servants of God." "*He that is greater among you, let him become as the younger: and he that is the leader, as he that serveth.*"[3]

Peter's position.

3. Our Lord kept St. Peter always near Himself, in order to teach him more perfectly his Apostolic office. He was with Him in all the important events of His life: with Him in the Transfiguration, in raising Jairus's daughter, in the garden of Gethsemani.

4. Our Lord preached from his boat, and promised

[1] St. Matt. xvi. 13-19. [2] *Cf.* St. Mark ix. 33.
[3] St. Luke xxii. 26.

to make him "a fisher of men," which promise was confirmed after Pentecost, when four thousand were converted to the New Faith by his first sermon. It was a promise like to that given by God to Abraham, whose name similarly He changed, who was the foundation and head of the Old Dispensation: "*I will make of thee a great nation*," and "*in "thee shall all the nations of the earth be blessed.*"

Christ and St. Peter.

5. Moreover, our Lord called him over the rough water and gave him power to walk on the waves, sent him before to prepare the pasch, washed his feet first after the Last Supper, sent a special message to him when He had risen from the grave, appeared to him alone and before He appeared to the other Apostles, and warned him of his coming martyrdom.

6. On one occasion they were at Capharnaum, and the taxgatherers came from the Sanhedrim to collect the drachmas. Our Lord condemned the system which degraded the freewill offering of the people into a tax, making them equal only to the "aliens "of the sacred commonwealth," but uses the circumstance to remind St. Peter again of his vocation and the others of his supreme office: "*But that we "may not scandalize them, go to the sea and cast in a "hook, and that fish which shall first come up take, "and when thou hast opened its mouth, thou shalt find "a stater, take that and give it them for Me and thee.*"[1] Thus He identifies Himself with Peter, and this mysterious identification is no fanciful idea, for when St. Peter was fully installed in his office after Pentecost, Annas and Sapphira, endeavouring to deceive him with a lie, received from him their condemnation. St. Peter said plainly: "*Thou hast not "lied to men, but to God.*"[2]

Peter ever first.

7. In the lists of the Apostles given by the Evangelists, St. Peter is always called *the first*, though he is neither the oldest, nor the first called by our Lord, nor the most beloved. After our Lord's Ascension, he was always chief speaker, and acted as the head

[1] St. Matt. xvii. 26. [2] Acts v. 4.

in His place. He gathered the first converts into the Church ;[1] his authority silenced those who did not wish to admit Gentiles at all (Acts x.) ; he was foremost in working the miracles by which the new doctrine was established ; he condemned the first heretic, Simon Magus ;[2] the whole Church prayed for him when he was in prison (Acts xii. 5) ; and St. Paul, the thirteenth Apostle, as he is called, after his conversion, went to Jerusalem on purpose to see him. It is true that St. Paul afterwards "*withstood him to the face*" not, however, on account of any false doctrine, or as if not recognising his headship, but because, as he himself explains, he acted indiscreetly before the Gentile converts, making as if Christians were bound, or that it were better for them, to keep the Jewish law. On the contrary, the argument of St. Paul, "Doctor of the Gentiles," maintaining freedom for his Gentile converts, was that St. Peter's position as head of the Church would have given a dangerous precedent, and so clear was this matter that he had not hesitated to remind St. Peter of its importance. The strength of St. Paul's position afterwards in claiming the same freedom is the fact that he had boldly asserted this doctrine before the head of the Church, who had acquiesced. St. Peter's humility is to be admired for so graciously receiving this reproof, and thus carrying out his Master's teaching. In matters of the same nature, saints have not hesitated to rebuke other Popes, for the Pope is encompassed with weakness like other men, save where he teaches and rules *ex officio*.

St. Paul's views concerning the Gentile converts.

161. St. Peter was not only made supreme in jurisdiction, but to him also, and in consequence, was committed in a special manner the guardianship of the faith. He was the infallible teacher and director. The other Apostles, it is true, were also infallible from their very position, but St. Peter was pre-eminently so. They left no direct successors to their Apostolic office. St. Peter, in spite of his natural weakness and his lamentable fall, was still

St. Peter Infallible.

[1] Acts ii. 14, 41. [2] Acts viii. 18. [3] Gal. i. 18.

by the special grace of God their centre and support. After the solemn institution of the Eucharist, our Divine Lord, declaring that they were to sit on "*twelve thrones, judging the twelve tribes of Israel,*" turned to him, and said: "*Simon, Simon, behold* "*Satan hath desired to have you* (that is all), *that he* "*may sift you as wheat. But I have prayed for thee* "(in particular) *that thy faith fail not. And thou, when* "*thou art converted, confirm thy brethren.*"[1]

St. Peter was solemnly invested with the supreme authority after his fall and reconciliation on the shore of the Lake of Galilee. "*Jesus saith to Simon* "*Peter, Simon, son of John, lovest thou Me more* "*than these? He saith to Him, Yea, Lord, Thou* "*knowest that I love Thee. He saith to him, Feed* "*My lambs. He saith to him again, Simon, son* "*of John, lovest thou Me? He saith to Him, Yea,* "*Lord, Thou knowest that I love Thee. He saith to* "*him, Feed My lambs. He saith to him the third* "*time, Simon, son of John, lovest thou Me?*" (lovest thou Me affectionately, the changed word—φιλεῖς με for ἀγαπᾷς με—so means). "*Peter was grieved that* "*He said to him the third time, Lovest thou Me?* "*and saith to Him, Lord, Thou knowest all things:* "*Thou knowest that I love Thee*" (affectionately—ὅτι φιλῶ σε). "*He saith to him, Feed My sheep, . . .*" and then, "*Follow Me.*"[2] In the Greek the words are stronger: "*Feed My lambs.*" "*Be a* "*shepherd to My sheep*" (Ποίμαινε τὰ πρόβατά μου). "*Feed My sheep.*" St. Peter was evidently much astonished, for seeing St. John following, he said: "*Lord, what shall this man do?*" as if he would say: "Surely he who 'leaned on Thy breast at supper,' "and who was faithful to Thee all through Thy "Passion, has more right to be made Chief than I, "who denied Thee three times." "*What is that* "*to thee? follow thou Me,*" was our Lord's reply.

Peter lives in his successors.

162. The prerogatives of St. Peter are handed on. He still lives in his successors. "St. Peter has "spoken by Leo, anathema to him who does not so

[1] St. Luke xxii. 29-32. [2] St. John xxi. 15-17.

"believe."[1] This has always been the teaching and claim of the Ancient Church: "The greatest and "most ancient and universally known Church—"founded and constituted at Rome by the two "most glorious Apostles, Peter and Paul—derives "from the Apostles that faith announced to all "men, which through the succession of Bishops has "come down to us. We confound all those who, in "any way, whether through pleasing themselves, or "vainglory, or blindness, and perverse opinion, "assemble otherwise than as behoveth them. For "to this Church, on account of a more powerful "principality, it is necessary that every Church—"that is, those who are on every side faithful—"resort, in which always by those who are on every "side has been preserved that tradition which is "from the Apostles. The blessed Apostle, therefore, "having founded and built up that Church, com-"mitted the sacred office of the episcopacy to Linus, "of whom Paul makes mention in his epistle to "Timothy. But to him succeeded Anacletus, and "after him, in the third place from the Apostles, "Clement obtains that episcopate, who had also "seen the blessed and conferred with them,"[2] etc.

Peter's immediate successors.

So St. Jerome:[3] "Therefore have I thought that "I ought to consult the Chair of Peter, and the faith "that was commended by the mouth of the Apostle, "seeking now the food of my soul from the place "where, in other days, I received the robe of Christ. ". . . Wherefore, although your greatness deter "me, yet does your mildness invite me. From a "priest, a victim seeks shelter; from a shepherd, a "sheep asks protection. Avaunt envy; away with "the pride of the topmost dignity of Rome; I speak "with the successor of the fisherman and the dis-"ciple of the Cross. Following no chief but Christ, "I am joined in communion with your Holiness—

[1] Chalcedon. Synod. Act II.

[2] St. Irenæus of Lyons (he was martyred by Marcus Aurelius in A.D. 202), *Adv. Hæres*, l. iii., c. iii., n. 2, pars. 176, 177.

[3] Tr. i., Ep. xv., to Pope Damasus.

"that is, with the Chair of Peter. Upon that Rock "I know that the Church is built. Whosoever eats "the Lamb out of this house is a profane person. "If any be not in the Ark of Noe, he will perish "while the deluge prevaileth. . . . 'Whosoever "'gathereth not with thee scattereth'—that is, who- "soever is not of Christ is of anti-Christ."

"By this same order, and by this same succession, "both that tradition which is the Church from the "Apostles and the preaching of the truth have "come down to us. And this is a most full demon- "stration that it is the one and the same life-giving "faith which is preserved in the Church from the "Apostles, and handed down in truth."[1] To believe otherwise is to make our Lord's design of establishing this truth upon the earth abortive, and His promise to be with His Church of no effect. In that case the Church would only have been infallible while Peter lived. It is absolutely necessary for the well-being—nay, for the very existence of the Church, as the "*Church of the Living God, the pillar and ground "of the Truth*"—that there should be a living, infallible, and supreme authority.

Magisterium of the Church.

163. As knowledge accumulates and truths develop under the continual action of men's minds, propositions are offered for our belief, growing out of the first deposit of the faith, either legitimately and logically, or otherwise; hence arises the necessity of the *magisterium* of the Church, and its authoritative decisions in matters of faith and morals and in jurisdiction. Our Lord forewarned us that there would arise false Christs and false prophets. St. Paul affirms that "*there must be heresies: that they "who are proved may be made known*,"[2] and writes to St. Timothy that "*there shall come a time when "men will not endure sound doctrine; but according "to their own desires they will heap to themselves "teachers, having itching ears. . . .*"[3] A glance at the history of the first centuries is sufficient to assure

[1] St. Jerome, Tr. i., Ep. xv., to Pope Damasus.
[2] 1 Cor. xi. 19. [3] 2 Tim. iv. 3.

us of the necessity of the infallibility and *magisterium* of the Church, to safeguard if only the doctrine of the Incarnation. It was assailed in all possible ways, but eventually the Catholic doctrine triumphed. Amid the discord of conflicting opinions the voice of Rome was clear and unwavering; her pronouncements saved the faith. The Roman supremacy, then, is not merely ecclesiastical, but Divine, and belongs to the essential constitution of the true Church. It is significant that Rome alone has claimed and acted on this prerogative over the Universal Church. If the principle be granted, Rome holds it by default. Wherefore, "with this "Church, on account of her more powerful supre- "macy, it is necessary that every Church—that is, "the faithful who are everywhere—should agree,[1] in "which Church has always been preserved, by the "faithful everywhere, that tradition which is from "the Apostles."[2]

Infallibility not Impeccability.

164. The infallibility of the Pope does not mean that he cannot sin—he goes to confession like any other Christian—or that he cannot make a mistake in anything, or be misinformed,[3] or that he cannot

[1] "Ad hanc enim ecclesiam propter potentiorem principalitatem necesse est omnen convenire ecclesiam." It may be translated: "For to this Church on account of its more "powerful principality it is necessary that every Church "should *resort*," or, "With this Church . . . every Church "should *agree*," the word *convenire* having both meanings.

[2] St. Irenæus, Tr. i., Ep. xv., to Pope Damasus; *cf.* 162.

[3] It is strange that so learned a man as the late Dr. Liddon did not grasp the Catholic doctrine of infallibility. Speaking of Pope Nicholas I., who made use of certain documents called the Isidorian decretals, which were afterwards found to be to some extent spurious, he says: "Either he knew that they "were not genuine, in which case he was dishonest in using "them, or he did not know, in which case he was not infallible. "Charity forbids us to think he was dishonest, therefore he "was not infallible." The way out of this dilemma is simple enough: the gift of infallibility does not include such insight as would have enabled him to detect their honesty. It is absurd to suppose, as some modern controversialists have done, that the Catholic position in any way depends on them. Their falsity was found out by Catholic writers. They purported to be the utterances of early Popes in the matter

believe what is wrong; but it means that when he defines a doctrine "*ex cathedrâ*"—that is, as head of the whole Church, and binding all under pain of sin—he is so guided by the Holy Ghost dwelling within the Church that he cannot teach error. He then speaks, not as a private theologian, but as the mouthpiece of the infallible Church, and his decree is immutable and irreformable as an oracle of God. "Rome has spoken; the cause is ended."[1]

The Pope not inspired.

The infallibility does not mean that the Pope is inspired as were the Apostles and writers of the Bible, otherwise his words would be so much more Holy Scripture, nor does his decision come by a revelation like the Apocalypse to St. John at Patmos, but by the guidance and assistance of the Holy Spirit, generally after much prayer and investigation, and consultation with and discussion by Bishops and theologians in Councils, local or œcumenical, as the case demands or circumstances permit; for though His Holiness generally speaks *ex cathedrâ* only after holding a council, yet he is independent, nor is the assent of the Church, however expressed, necessary to make his definition a valid and infallible one.

The High Priest in the Jewish Church.

165. Something akin to infallibility existed in the Jewish Church. When the people wished to consult Almighty God about any important matter, the high priest, solemnly vested, entered and stood before the sanctuary, and the question being formally put to him, he gave the response according to the signs of the "Urim and Thummim," which were supposed to have been two precious stones placed in

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of Canon Law; but were forged by an unknown writer in the ninth century, as if they belonged to the genuine collection of St. Isidore in the fifth. If so great a scholar failed to understand the simple doctrine of infallibility, what patience ought we not to extend to lesser lights!

[1] From St. Augustine, Serm. CXXXI., n. 10. The actual words of St. Augustine regarding this heresy—viz., Pelagianism—are: "For now concerning this cause two "conciliar-decisions (*concilia*) have been sent to the Apostolic "See, whence also the rescripts have come. The cause is "ended; would that at length the error might be ter-"minated."

the sacred breastplate which he wore over the ephod.[1]

A notable case of this quasi-infallibility is given by St. John, when the Sanhedrim assembled to discuss what action to take with regard to our Lord : "*The chief priests therefore and the Pharisees gathered a council, and said, What do we, for this Man doth many miracles? If we let Him alone so, all will believe in Him, and the Romans will come and take away our place and nation. But one of them named Caiphas, being the High Priest that year, said to them, You know nothing. Neither do you consider that it is expedient for you that one Man should die for the people, and that the whole nation perish not. And this he spoke, not of himself : but being the High Priest of that year, he prophesied that Jesus should die for the nation.*"[2]

Supremacy of the Pope.

166. The Pope is not only infallible in judging of faith and morals, but in all matters spiritual he holds supreme jurisdiction. He has the power of making laws binding the conscience of all, and the right of punishing their violation by excommunication or other censures ; so also he can dispense from laws which are not of Divine Authorship by the same power of the keys.

Although the system of government in the Church by Bishops is of Divine institution, yet the Pope is the supreme Pastor. He has the power of suppressing bishoprics or of erecting others, and to him final appeals from all local tribunals, if necessary, are made to receive their final judgment. The Pope is also supreme prelate of all the Religious Orders, all the members of which are subject to him. He has the power of suppressing any one of them, or of erecting others. He also has the disposal of all the treasures and indulgences of the Church, and the direction of public worship, and the private devotion of the faithful.

Temporal Power.

It is but seemly that, as the Pope is the spiritual Father of all Christians, he should have absolute

[1] *Cf.* Exod. xxviii. [2] St. John xi. 47-52.

freedom in the exercise of his supreme and infallible office, and should be the subject of none, even in temporal matters, just as our Lord in teaching the people sought to be relieved of their inconvenient and unseemly pressure by sitting in Peter's boat. If the Pope were the legal subject of any monarch, his pronouncements would lead to all sorts of dangerous diplomatic complications, as even his present unmerited position gives abundant indication.

The Pope's Right to Rome.

When Constantine the Great, the first Christian Emperor, was converted to the faith, he retired from Rome, and left the Sovereign Pontiff in undisturbed possession of the Eternal City, and from that time the Holy Father, knowing how necessary for the good of the Church his freedom is, has never foregone his claim to his temporal power and his immunity from outside interference, however rudely and unjustly men have tried, and even at times succeeded, in wresting it from his venerable hands. His right to sovereign power is a thousand years more ancient than any present dynasty; but for his kingly power in the past Christianity must have been blotted out by the inroads of Mohammedanism. When all else failed, Divine Providence furnished him with a sword, and Kings and Princes responded to his call to arms.

The Election of a Pope.

The Pope is created by election, and in the present time the right of voting belongs to the college of Cardinals alone. He is invested with his jurisdiction immediately after his election—that is, when at least two-thirds of the Cardinals have declared in his favour. All Christian men are eligible for this great office, but it generally falls to one of the Cardinals, as being well versed in ecclesiastical law. "*And the children of Juda, and the children of Israel "shall be gathered together: and they shall appoint "themselves one Head.*"[1]

The Sacred Congregations.

167. In governing the Church and in guarding the sacred deposit of faith, "*once delivered to the saints,*" the Sovereign Pontiff, according to that prudence

[1] Isa. i. 11.

and judgment which the Holy Ghost is wont to teach those under His special influence, calls to his aid several sacred congregations, each under the presidency of a Cardinal, all of whom, unless they are also Bishops in charge of dioceses, are bound to reside in Rome. "Whatever was absolutely indis-" pensable to the existence of the Church our Lord " taught expressly to the Apostles, but as to the " rest, He avoided entering unnecessarily into " details, and refrained from personally instituting " many things of minor importance, the organiza-" tion of which He entrusted to the zeal and wisdom " of His ministers."[1]

Very seldom does the Holy Father issue decrees of his own supreme authority; usually even in matters of faith they emanate from one of the sacred congregations. Each of these has its own particular kind of business, and to each are attached consultors and other officials, chosen from most learned and able men. Thus the Congregation of the Holy Office and the Roman and Universal Inquisition deals with matters directly concerning the faith; the Congregation of the Council decide cases of discipline; the Congregation of Bishops and Regulars deals with countries where the Episcopal hierarchy is established, and the Congregation of Propaganda with missionary countries; the Congregations of Rites and Indulgences deal with liturgical and devotional matters, and the Congregation of the Index keeps a watchful eye over books, etc.; there are others also of less importance. The Pope is wont to confirm the decrees of congregations either tacitly or explicitly, and all are bound to give obedience to these decrees, even though they do not possess infallibility, for this attribute of the Pope is personal, and cannot be delegated.[2] No decrees are infallible,

The business of the Congregations.

[1] Father Lainez to St. Ignatius.

[2] It was a decree of this sort, issued by the Congregation of the Index, which condemned the heliocentric system of Copernicus, and forbade Galileo to promulgate it, as being repugnant to the sacred Scriptures; he promised obedience, but unfortunately broke or forgot his promise. He was

even when they come from the Pope himself, unless in some way he so notifies it in the Bull itself—as, for instance, Pius IX. concludes his brief on the Immaculate Conception thus: "Wherefore, if any "presume in their heart to think otherwise than has "been defined by Us, let them know—yea, let them "fully understand—that they are condemned by "their own judgment, have made shipwreck of their "faith, and have withdrawn from the unity of the "Church."

Thus has our Lord, like the wise master-builder in the parable, built His Kingdom—His House—upon a Rock, the Rock of His own immutable Truth deposited in the Chair of Peter. For nineteen hundred years it has weathered the storms of persecution, of heresy, of wickedness. The power of God has made every evil directed against It tend to good. He has established the Throne of the Fisherman to be the centre of unity and the secret of true peace, secure for all ages. "*Thou art Peter, and upon this Rock I "will build My Church, and the gates of Hell shall not "prevail against it.*"

The Throne of the Fisherman the centre of unity.

The whole argument may be summed up thus, in the words of the early Fathers:

"Where the Church is, there also is the Spirit of "God, and where the Spirit of God is, there is the "Church and all grace."[1]

"To this same salvation and life eternal no one "cometh unless he who has Christ the Head. Now, "no one can have Christ the Head but he who is in "His body, which is the Church";[2] for "the Man "Christ is One, Head and Body."[3]

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not, as has been stated, kept as a prisoner "in the Inquisi-"tion," but lived till his death at an advanced age in his own private villa. The doctrine, so well established now, would then have caused great loss of faith had it been allowed to be taught except hypothetically. The sentiment at the time may be gauged by the fact that neither Bacon, nor Tycho Brahe, nor Descartes accepted the theory.

[1] St. Irenæus, l. iii., c. xxiv., n. 1.

[2] St. Augustine, De unit. Eccl., n. 49.

[3] St. Augustine in Ps. cxxvii., n. 3.

"Now, it is not possible to have God for Father "who has not the Church for Mother."[1]

"Where Peter is, there is the Church."[2]

"Who does not know that the Holy Church is "established on the Solidity of the Prince of the "Apostles?"[3]

"They have not the heredity of Peter who have "not the See of Peter."[4]

Christ the real Rock.

1. It is objected that our Lord alone is the Rock on which the Church is built. In the absolute sense, of course, this is true. He alone is the "*Living "Stone, rejected indeed by men, but chosen and made "honourable by God.*" "*The Chief Corner-stone, "elect, precious.*"[5] But in a relative and true sense St. Peter, as his name signifies, is this Rock. "The "holy Church," says Leo IX., "is built upon a "Rock—*i.e.*, Christ, and also upon Peter."[6] St. Basil writes:[7] "Now, although the Rock is Peter, "not as Christ is he a Rock, but as Peter is a Rock; "for Christ is essentially the unshakable Rock, and "is not emptied out, but what He distributes He "also retains. He is the Light; yet He says: "'*You are the Light of the world.*' He Who is the "Priest makes men priests; He Who is the Rock "makes Peter a Rock."

2. It is objected that the word "rock" is a feminine substantive, and so could not be applied to St. Peter without ridicule; therefore it simply means Peter's faith. Moreover, this interpretation is confirmed by certain expressions of the fathers. Now, it is certain that our Lord spoke neither in Greek nor Latin; He most probably spoke Syrio-Chaldaic, the vernacular of that period. In this language "rock" is masculine. The Fathers on this subject spoke to those who knew that the Rock was Peter, and so to them they

[1] St. Cyprian, l. De unit. Eccl., n. 6.
[2] St. Ambrose in Ps. xl., n. 30.
[3] St. Gregory, M., l. vi., Ep. xxxvii.
[4] St. Ambrose, De Pœnit., l. i., c. vii., n. 33.
[5] 1 St. Pet. ii. 4, 6.
[6] Leo IX. ad Mich. Cærul., c. 7.
[7] Hom. de Pœn., n. 4.

Peter's Faith.

could apply it also, without danger of misinterpretation, to Peter's faith. You cannot separate him from his faith. If it is objected that the profession of our Lord's Divinity is the Rock on which the Church is built, it may be replied that the See of Rome, in which the Chair of Peter is, is the only one which has never denied that our Lord is God and a Divine Person.

3. But, say some, the infallibility of the Pope has only been defined as an article of the faith in recent times, and therefore it is a new doctrine against the faith of the Apostles. It was only then defined because not till then had it been impugned within the Church, as it was by the Gallican school of theologians, who asserted that he was only infallible when at the head of an Œcumenical Council. The divinity of our Lord was not defined till the fifth century. Who would be so impious as to say it was never believed before that time ?

Objections.

4. Again, it is objected if, as truth develops, there is an authority on earth to give immutable decisions to the various propositions as they arise, in time the articles of faith will become interminable; and where may development not lead to ! A man is always bound to believe the whole of revelation, developed or undeveloped, but he is not bound to know explicitly every article sufficient for him to practise his religious duties in simple faith. As well might one fear a child would develop into an ape as think that the Truth of God could develop into a lie, or that infallible Popes could contradict one another.

5. Attempt has been made to show that at least three Popes were fallible : Liberius, Virgilius, and Honorius. The subject is fully dealt with in historical treatises. What ! in two hundred and sixty-four Popes only three suspect ! Surely "*the finger "of God is here.*" The difficulty about there having been several Popes, notably Alexander VI., whose lives were highly reprehensible, is of no weight when the strict terms of infallibility are considered. That during

The character of the Popes.

nearly two thousand years there should have been so few is most remarkable. Most of them have been in every way exemplary, and a great number are found in the list of canonized saints.

6. At one time, again—that is, between A.D. 1378 and 1417—there were two rival lines of Popes, each claiming rightful succession. However distressing this state of things must have been, the only difficulty is to decide which Pope was first lawfully elected, for a lawful and valid election to this sacred office precludes subsequent elections until the see is once more vacant.

CHAPTER XVI

GRACE AND PRAYER

168. God is a Being of such ineffable holiness and majesty that no creature whatsoever can enjoy the Beatific Vision as the Blessed do in Heaven without receiving a communication of His own Divine Nature, without being raised to a supernatural state, and so transformed into the Divine Essence as to become "*partakers of the Divine Nature.*"[1] "*You are gods, and all sons of the Most High.*"[2] To see God in His unveiled glory is as foreign to any created nature as the very power of seeing is foreign to the nature of a tree. This Divine favour, or affluence, or communication, inseparable from God as light from the sun, heat from the fire, alone can give and impart that "holiness without which it is "impossible to behold God." A man may be ever so virtuous, generous, and good in the natural order, and yet he cannot attain Heaven and see God without being raised by Him to the supernatural state, absolutely above all created existence. Yet these virtues dispose him and move God to bestow this favour upon him of His pure goodness and mercy, according to the theological axiom: "To him who "does what in him lies, God does not refuse His "grace," or more familiarly: "God helps those "who help themselves." This Divine communication, which, so to speak, transforms the creature into God, in Holy Scripture and theology is called the "grace of God."

The necessity of Grace.

[1] 2 St. Pet. i. 4. [2] Ps. lxxxi. 6.

What Grace is.

169. Grace means favour, help, bounty, pardon; all that springs from and relates to love and affection; the return for favour; thanks, reward; the effect of favour, beauty, comeliness. A person well favoured by nature is called graceful, and a person able to bestow favours His Grace, etc. All these notions are included in the word "grace" used by Holy Scripture and the Church, though not in the natural order as a rule, but in the supernatural. Every gift of God is a grace, but in theology it is used only of supernatural gifts and favours. Adam by his prevarication lost all supernatural, sanctifying grace for himself and for his offspring; our Lord, the second Adam, won it back by His Sacred Passion, wherefore now all grace is the fruit of the Precious Blood.

The Author of all grace is God, the source of all is the Sacred Heart of our Lord; the channel through Whom all graces flow is Mary, His Immaculate Mother. When the world was unworthy, as St. Augustine says, to receive the Son of God, the Grace of all graces, immediately from His Father's Hands, He gave Him to Mary that the world might receive Him through her; and since with His Son, God gave her all things, SHE is rightly called "Mother "of Divine Grace," and "The Treasury of all Graces." He has made her, as the Saints teach, the Dispensatrix of all He possesses. It is by her hands that He distributes His gifts and graces. The Church applies to her the words: "*In me is all grace of "the Way and the Truth, in me is all hope of Life and "of Virtue.*"[1] "*Grace and Truth come by Jesus "Christ,*" Who was "*the Way, the Truth, and the "Life,*" and Jesus Christ came, bringing with Him all grace, through Mary His Mother.

Mary the Mother of Divine Grace.

God also distributes His graces through His Saints. Our Lord declares that "*he that receiveth a prophet "in the name of a prophet, shall receive the reward of "a prophet, and whosoever shall give a cup of cold "water in the name of a disciple of His, shall not lose "his reward.*"[2]

[1] Ecclus xxiv. 25. [2] St. Matt. x. 41.

Grace.

170. There are many kinds of graces.

1. Habitual grace is that supernatural state of union with God to which the soul is raised by the first act of sanctification, in which it becomes God's living sanctuary. This state is lasting and abiding, for nothing but grave sin can destroy the spiritual union of the soul with its Creator. It gives a supernatural character to all actions, and makes them meritorious of eternal salvation—that is, each supernatural act merits a further degree of glory in Heaven. In the Church the first grace given is Baptism, in places where as yet the Gospel has not penetrated an act of faith in the One True God, the Rewarder of all who diligently seek Him.

Actual Grace.

2. This first grace is not, however, sufficient. Arriving at the use of reason, a man needs a continual supply of new graces to enable him to perform new actions pleasing to God, and to resist temptations. These are called "actual graces." Actual grace is the supernatural but transient action of God upon the soul, bestowed according to need by the God of all goodness, Who continually showers His gifts "on "the evil and on the good"—on the evil that they may be converted to God, and on the just that they may persevere in the practice of virtue amid the trials, sufferings, and sorrows of life.

Sufficient Grace for all.

3. God offers grace to all sufficient for their salvation and sanctification. "*He will have all men to "be saved, and come to the knowledge of the Truth.*"[1] But this sufficient grace is not efficacious without man's co-operation. He will not force man's free-will, and so it is possible to reject God's bounty and refuse His grace, making it of no effect. "He that "made man without his consent will not save and "sanctify him without his consent and co-operation"[2] is the dictum of St. Augustine ("Qui fecit te sine "te, non te justificabit sine te").

Preventing Grace.

4. Man not only needs God's grace to perform a supernatural action, however small—"*Without Me "you can do nothing*"—but he needs God's prevent-

[1] 1 Tim. ii. 4. [2] St. Augustine, Serm. CLXIX., n. 13.

ing grace going before, to move him to action, as shown in the Collect: "Prevent us, O Lord, in all "our actions, and further them with Thy continual "grace. . . ."

Grace of Perseverance.

5. Moreover, man needs, to crown all his life, the final gift of perseverance. It is the special and unmerited gift of God by which a man is found in the grace of God, and pleasing to Him at the hour of death. Wherefore St. Peter bids us "*by good works* "*to make our calling and election sure. For doing* "*these,*" he says, "*you shall not sin at any time.*"[1] Though we cannot merit this grace, we may confidently hope God will give it to all who serve Him faithfully. "*He Who has begun a good work in you,* "*will perfect it unto the day of Christ Jesus*"[2] is the confident hope of St. Paul.

No one certain of Perseverance.

No man can be certain that he is confirmed in grace and will persevere to the end without a special revelation of God. "*There are just men and wise, and* "*their works are in the hand of God: and yet man* "*knoweth not whether he be worthy of love or hatred.*"[3] God assures us by the mouth of the prophet that "*when the just man turneth himself away from his* "*justice, and committeth iniquity, all his justices* "*which he hath done shall not be remembered; in* "*the injustice that he hath wrought he shall die.*"[4] Our Lord confirms this doctrine: "*He that shall* "*persevere to the end, he shall be saved.*"[5] St. Augustine observes that the petition, "*Lead us not into* "*temptation, but deliver us from evil,*" is, in fact, a prayer for Final Perseverance.

6. Besides the graces which God gives for the sanctification of a man's own soul (grace making pleasing—*gratia gratum faciens*), making more and more grateful or pleasing to Himself, He bestows on some another set of graces which enable the recipient to assist others to draw nearer to God (grace freely given—*gratia gratis data*). An enumeration is given by St. Paul: "*To one indeed,*

[1] 2 St. Pet. i. 10. [2] Phil. i. 6. [3] Eccles. ix. 1.
[4] Ezech. xviii. 24, 27. [5] St. Matt. xxiv. 13.

" by the same Spirit, is given the word of wisdom : " and to another the word of knowledge, according to " the same Spirit : to another faith in the same Spirit : " to another prophecy : to another the discerning of " spirits : to another diverse kinds of tongues : to " another the interpretation of speeches."[1] And in another place he bids St. Timothy to *" stir up the " grace of God which is in thee by the imposition of " my hands, . . ."* that he might *" labour with the " Gospel according to the power of God."*[2]

Holiness the work of Divine Grace.

171. The acquisition of holiness, therefore, which is the work of Divine grace, generously accepted and rightly used, is the most sure vocation of all, and to this end all the thoughts, words, acts, and desires of man should tend, God working in him, and producing in him, by his co-operation, a more noble work than the creation of a thousand mere material worlds.

Though God gives sufficient grace to all, He does not give the same to each, for although the end of all men in general is the same—viz., God—yet each one in particular has his own particular destiny, his own special place in the Divine economy, his own throne of glory in Heaven. God in His Wisdom apportions to each the graces necessary for him to attain his end. So St. Paul confesses : *" By the " grace of God, I am what I am ; and His grace in me has " not been made void, but I have laboured more abun- " dantly than they all : yet not I, but the grace of God " with me."*[3]

How God works in the soul.

God works in the soul in a twofold way : (1) By illuminating the mind, and (2) strengthening and healing the will. Thus He opened the heart of Lydia *" to attend to those things which were said by " Paul."*[4] And St. John writes to his disciples : *" You have the unction of the Holy One, and know " all things."*[5] He supplies healing virtue to the will weakened and turned to evil by the Fall. *" The " Lord stood by me and strengthened me."*[6] *" By*

[1] 1 Cor. xii. 8-10. [2] 2 Tim. i. 6. [3] 1 Cor. xv. 10.
[4] Acts xvi. 14. [5] 1 St. John ii. 20. [6] 2 Tim. iv. 17.

"*whose stripes you were healed*,"[1] Who arose "*with* "*healing in His wings*."[2]

Distribution of Grace.

God is absolutely free in the distribution of Divine grace. "*Is it not lawful for Me to do what I will?*"[3] He gives all sufficient grace, but some more abundantly than others. He can do what He wills with His own. He foresees and predestines the just to eternal happiness,[4] and those whom He knows will reject His grace to eternal perdition. This He does, not because He physically predetermines by the graces He gives each class to his eternal doom, but because He knows absolutely how each, by the absolute use of his freewill, will inevitably act. Why Almighty God, foreseeing the fate of the lost, does not give them a higher degree of grace which would infallibly work out their salvation is an unfathomable mystery to us. We can only bow our heads and adore.

Effects of Grace.

172. The effect of grace in the soul is to work in it a complete change and renovation,[5] not merely morally and, as it were, by analogy or imputation but really and absolutely. This it does, first, by –

1. Entirely blotting out all sin and all relics of sin, and not merely "covering"[6] them or hiding

[1] 1 St. Pet. ii. 24. [2] Mal. iv. 2. [3] St. Matt. xx. 15.

[4] The Church condemns the doctrine of Calvin. He taught that God from all eternity has fixed the destiny of each; that His elect are saved without any merit of their own, and in spite of their own demerit; and that the reprobate are eternally doomed in spite of all their efforts, because God never looks favourably upon them, nor were the merits of the Cross applied to them. Jansen, in the seventeenth century, taught much the same doctrine, reducing the freewill to a nonentity.

[5] In contradiction to this doctrine, Luther held that work of justification is the work of God alone, in which man does not co-operate; he simply "lays hold" of the merits of Calvary by faith, and then the Sovereign Judge "covers his "sins" and screens him from punishment, though, as a matter of fact, his sins remain as before. If a man have saving grace, according to this doctrine, it matters little what he does; if he sins bravely (*fortiter*), he must believe all the more bravely, and all will be well.

[6] The sense of the words of Holy Scripture used in several places "of covering" and "not imputing sin" must be taken in harmony with their contexts.

them: "*If your sins be as scarlet, they shall be made "as white as snow: and if they be red as crimson, they "shall be white as wool.*"[1] The Son of God, "*making "purgation of sins, sitteth on the right hand of the "Majesty on high.*"[2] "*Thy iniquities shall be taken "away, and thy sin shall be cleansed.*"[3]

2. By raising the soul from the death of sin to live the life of grace in Jesus Christ: "*When we "were dead in sins,* (God) *hath quickened us together "in Christ, by Whose grace you are saved. And hath "raised us up together, and made us sit together in the "heavenly places in Christ Jesus.*"[4] "*For you were "heretofore darkness, but now light in the Lord. Walk "then as children of the light. For the fruit of the "light is in all goodness, and justice, and truth: "proving what is well pleasing to God.*"[5] "*But of "Him are you in Christ Jesus, Who of God is made "unto us Wisdom, and Justice, and Sanctification, "and Redemption,*"[6] etc.

3. By rendering the soul pleasing and just before God, and capable of performing actual good works, meritorious of eternal life: "*With fear and trembling "work out your salvation, for it is God Who worketh "in you, both to will and to accomplish, according to "His good will.*"[7] "*We are now the sons of God. . . . "Everyone that hath this hope in Him sanctifieth him-"self, as He also is holy. . . . Let no man deceive "you. He that doth justice, is just: even as He is just.*"[8] The work of grace is, then, real, not fictitious, transforming the soul into the image of God, and abiding in it as its life and energizing principle. Other Divine effects will be seen later on, under "The Sacraments."

Means of Grace.

173. In the terrestrial Paradise there were dews, showers, and rivers to quicken and make fruitful the soil; so in the celestial Paradise—the Catholic Church—there are dews of God's grace—that is, the graces which He with great liberality is continually

[1] Isa. i. 18. [2] Heb. i. 3. [3] Isa. vi. 7.
[4] Eph. ii. 5. [5] Eph. v. 8-10. [6] 1 Cor. i. 30.
[7] Phil. ii. 13. [8] 1 St. John iii. 2, 3. 7.

offering to all. Then the abundant showers of grace which He gives in answer to prayer; for as the vapours rise up from the sea and the rivers and form the clouds, which return to the earth in fruitful rain, so do prayers return in form of graces. Lastly, there are the vast rivers of grace, the Sacraments, and the lesser streams, the sacramentals. "*His "going forth is prepared as the morning light, and He "will come to us as the early and latter rain to the "earth.*"[1] . . . "*Waters issued out from under the "threshold of the House; . . . the waters came down "to the right side of the temple to the south part of the "altar, . . . and every living creature that creepeth "whithersoever the torrent shall come shall live. . . .*"

Prayer necessary for Salvation.

174. Prayer is absolutely necessary to salvation. It is the one essential means of grace for all alike. The grace which God gives of His own spontaneous bounty is indeed necessary to excite men to pray and seek God, for without it there would hardly be this desire; but it must be seconded by human effort, and more grace must be sought for by prayer. A man may find himself beyond the reach of the Sacraments, in which case they are not wholly necessary; but he is never beyond the reach of prayer, and it is always necessary. It is the act of homage paid to God as the Sovereign Lord of all things, and the acknowledgment of utter dependence upon Him. Even in the full enjoyment of the Sacraments prayer cannot be dispensed with. It is even then more necessary as a means to receive them in good dispositions.

Men the Friends of God.

Men are not only God's creatures, but He has chosen them to be His friends, and as no friendship can be maintained without continual intercourse, so also it is impossible to remain in the state of sanctification and friendship with God without continual prayer, for prayer is the intercourse of the soul with God. Without prayer nothing can be done supernaturally pleasing to God, and sooner or later some temptation will assail the soul, and prove irresistible.

[1] Osee vi. 3.

On the other hand, to use the words of St. Theresa, "he who has begun the habit of prayer, with the "firm purpose of never abandoning it, has already "made half the journey to Heaven"; for he who prays is certain, in time, to know the will of God, to obtain the grace of penitence, however great a sinner he may have been, and eventually to abandon every habit of sin.

Prayer defined.

175. Prayer is the lifting up of the soul to God in adoration, praise, thanksgiving, or supplication, or, in a word, "speaking to God," either directly or through the Saints. Before the Fall God, taking some visible form, was accustomed to speak with Adam, appearing to him "in the cool of the evening." Henoch, the seventh from Adam, "*walked with God, "and was not, for God took him*"; Abraham had many sacred colloquies with God, as related in Holy Writ; to Moses God spoke "*face to face, as a man "is wont to speak with his friend.*"[1] Samuel, when a boy, heard God speaking in the depth of his soul as with a clear articulate voice, calling him.

Kinds of Prayer.

There are various kinds of prayer. The most ordinary form—(1) vocal prayer—employs the lips and mind and heart. This kind, the simplest, is possible and necessary to all; (2) mental prayer is a more intimate union with God, needing only the mind and heart; (3) imitative or ecstatic prayer, in all its different forms and degrees, is the most intimate union of the soul with God its Lord and Master. It is the Divine embrace; it is a union so sublime that there is no need of the senses, and but little need of the intellect—only the heart and the will. The first kind of prayer is, so to speak, watering the garden of the soul with toil and labour, or it may be compared to the somewhat difficult task of propelling a boat by rowing; the second method simply directs the supply of the water of grace, and is like sailing with a fair wind; the third and more exalted degree is like merely watching the abundant showers of God's mercies, doing all or nearly all the work, or

[1] Exod. xxxiii. 11.

like sailing before a high wind with our Divine Lord Himself at the helm. By care and perseverance most people can practise mental prayer, to their great help and consolation; but few are called to the higher forms of contemplation. It is the special gift of God and the particular sign of His favour. Yet all who carefully avoid deliberate sin, even the smallest, and are faithful in prayer and penance according to their strength and means, may confidently hope in contemplation "*to taste that the Lord "is sweet,*"[1] and with His Holy Mother Mary "*eat, "drink, and be inebriated*"[2] at the table of Divine Wisdom.

Prayer a Power.

176. Prayer is a real power, a supernatural force, an irresistible law of Divine Providence; as in Nature there is no loss of force, and every physical movement produces its proper effect according to certain laws, so in the spirit world every effort of the soul towards God is rewarded, and every prayer, however feeble, has an abundant recompense, not only because God is good, and therefore is bound to listen to the cry of His creatures—"*He feedeth the young "ravens that call upon Him*"[3]—but because He has made prayer a supernatural law, and has bound Himself by a promise: "*Ask, and you shall receive; "seek, and you shall find; knock, and it shall be "opened unto you. For everyone that asketh re-"ceiveth; and he that seeketh findeth; and to him "that knocketh it shall be opened.*"[4] Moreover, He tells men that "*they ought always to pray, and not "to faint,*" for in His own time God will certainly "*avenge His elect who cry to Him day and night.*"[5]

How Prayer is answered.

But prayers are not always answered according to the mind of the suppliant, for God is infinite Wisdom and Love, and petitions are often made which are positively harmful. "*You ask, and receive not: "because you ask amiss: that you may consume it "on your concupiscences.*"[6] God views all things

[1] 1 St. Pet. ii. 3.
[2] Cant. v. 5.
[3] Ps. cxlvi. 9.
[4] St. Matt. vii. 7, 8.
[5] St. Luke xviii. 1-7.
[6] St. Jas. iv. 3.

from eternity, and therefore warns us not to pray as the heathen, merely for temporal benefits—"*for He "knoweth all have need of these things*"—but as His children, who, though now living in time, are made for eternity.

Importance of Prayer.

The power which God has given to prayer cannot be overstated. "*Pray for one another, that you may "be saved. For the continual prayer of a just man "availeth much.*"[1] As one of our own poets has said, "More things are wrought by prayer than this world "dreams of." Our Lord and His Apostles continually insist upon its importance, and Holy Church, having their spirit, encourages and exhorts to prayer by every means in her power. Several Religious Orders have been founded for this end alone. All priests, whether secular or religious, are bound every day, under pain of sin, to the recital of the Breviary or the Canonical Hours of the Divine Office; and all the faithful are attracted to prayer, both public and private, by the many most beautiful and most varied devotions, offices, and litanies sanctioned by authority and enhanced by indulgences. In all solemn events the Church enjoins prayer with fasting, according to the teaching of her Founder and the example of the Apostles. Candidates for Holy Orders are directed to make a retreat and give themselves specially to prayer for ten days previously, and several seasons of the Church's year are set aside for the same object. Man is particularly bound to pray in time of temptation. A short ejaculatory prayer, such as "My Jesus, mercy!" or "Sweet Heart of Mary, be my salvation," is often sufficient to put the temptation to flight.

How the Saints Prayed.

The Saints were men and women of prayer; it was the very breath of their souls. In them the precept of the wise man was literally fulfilled: "*Let "nothing hinder thee from praying always,*"[2] and St. Paul's injunction to "*pray without ceasing.*"[3] Our Lord spent whole nights in prayer—"*in the prayer*

[1] St. Jas. v. 16. [2] Ecclus. xviii. 22.
[3] 1 Thess. v. 17.

"*of God*,"[1] as St. Luke calls it—chiefly for our example. His Holy Mother, the Queen of Saints, was the model, after her Divine Son, of uninterrupted prayer. According to the words of the Canticle of Canticles, applied to her by the Church, SHE even prayed during sleep: "*I sleep, but my heart* "*watcheth.*"[2]

All Prayer directed to Christ.

177. In all prayers and devotions it must be remembered that our Lord Jesus Christ, God and Man, is the final and ultimate End. He alone is Alpha and Omega, the Beginning and the End, and to Him is directed all praise, devotion, and prayer, either immediately or mediately through His Holy Mother, the Angels, and the Saints. He alone is the Source of all good, for in Him alone dwells "the "fulness of the Godhead." He is our only Master to teach us, our Shepherd to guide us, our Physician to heal us, our All in all. There is no other foundation of perfection, and so every building which has not Jesus Christ for the Corner-stone must infallibly fall, everyone not united to Him as a branch to the vine must wither and die. He is our Example, our Model, and our Head. "*Neither is there salvation* "*in any other.*"[3] By Him, with Him, and in Him we can do all things. By Him we can render due honour and worship to God the Father in union with the Holy Spirit, and, becoming perfect, be as the savour of sweetness and the odour of eternal life to our neighbour. Wherefore, St. Paul says: "*I am* "*certain that neither death, nor life, nor angels, nor* "*principalities, nor virtues, nor things instant, nor* "*things future, nor strength, nor height, nor depth, nor* "*any other creature shall be able to separate us from* "*the love of God, which is in Christ Jesus our Lord*";[4] and: "*For all things are yours, whether Paul, or* "*Apollo, or Cephas, or the world, or life, or death, or* "*things present, or things future: all things are yours,* "*and you are Christ's, but Christ is God's.*"[5] Therefore all these things are not to separate us from God our

[1] St. Luke vi. 12. [2] Cant. v. 2. [3] Acts iv. 12.
[4] Rom. viii. 38, 39. [5] 1 Cor. iii. 22, 23.

Christ the Motive of all Devotions.

Lord, but are to be used as steps to His Majesty, as means to unite us more closely to Him. If we have a great devotion to His Holy Mother and to the Saints, it is on His account. If we pray to them, it is because they are nearer and more dear to Him than we are, and so more likely to be heard. In so doing we show Him greater respect, and act with greater humility, as the centurion did, in sending another, and not daring to approach His Sovereign Majesty without some sign of our unworthiness to speak and treat with Him. We act with wisdom in not making our prayer alone and before we have obtained the mediation of one of His friends, for we often need, as St. Bernard affirms, a mediator with the Divine Mediator Himself, and more particularly His own Mother and ours. The saints and angels, according to the disposition of God, take a keen interest in affairs, and assist us when we pray. "*When thou didst pray with tears,*" said St. Raphael to Tobias, "*I offered thy prayer to God.*"[1] In truth, we have reason to believe that our prayers are ordinarily so presented to God by the Angels, and augmented by their powerful intercession. "*And another angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer the prayers of all the saints upon the golden altar, which is before the Throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel.*"[2]

The Lord's Prayer.

178. The most efficacious prayer which all are bound to know is the one composed or adopted by our Lord—the Lord's Prayer. It contains seven petitions, and as many mysteries as words. It is so profound that the most learned cannot fathom it, and yet so simple that the most unlettered can say it with profit and devotion. It is so wide that it is applicable to every want and every phase of the soul. It contains all the essentials requisite to gain petitions, and should therefore always be used. The

[1] Tobias xii. 12. [2] Apoc. viii. 3, 4.

Church orders it to be said at the most solemn time in Mass, after the consecration of the Holy Mysteries, and repeatedly during the Divine Office. "*Our "Father Who art in Heaven,* (1) *Hallowed be Thy "Name:* (2) *Thy kingdom come:* (3) *Thy will be "done on earth as it is in Heaven:* (4) *give us this "day our daily bread:* (5) *and forgive us our tres- "passes as we forgive them that trespass against us: "* (6) *and lead us not into temptation:* (7) *but deliver "us from evil. Amen.*"

Meaning of the Lord's Prayer.

"**Our**": this prayer embraces all the faithful and the whole world, "*for no man liveth unto himself, and "no man dieth unto himself.*"[1] "*I beseech therefore "first of all that supplications, prayers, intercessions, "and acts of thanksgiving be made for all men. . . . "For . . . God will have all men to be saved.*"[2]

"**Father**": a title of familiarity inspiring the greatest confidence, stirring the deepest sentiments of piety.

"**Who art in Heaven**": lifting the soul at once above the changeful and corruptible things of this world. In Thy unveiled glory, yet here present in the centre of our souls. It may be addressed to the Three Divine Persons, for though God the Father alone is absolutely Father, yet God the Son and God the Holy Ghost are also Father in relation to us.

1. "**Hallowed be Thy Name**": the praise, reverence, and glory of God is the end of creation. We here beg that the worship of His Supreme Majesty may increase more and more. "God first" should be our thought always. It is futile to petition anything which is incompatible with God's glory.

2. "**Thy kingdom come**": the Kingdom of God is chiefly in the hearts of men. To beg the extension of the kingdom of God in our hearts is to ask for eternal salvation, of which it, on earth, is the foretaste. We also here beg for the extension of His kingdom, the Catholic Church, the triumph of truth over error, of good over the powers of evil.

[1] Rom. xiv. 7. [2] 1 Tim. ii. 2.

3. **"Thy will be done"**: the submission of our will to the omnipotent will of God is necessary before all things. Our Lord submitted His human will to the will of His Father. *"Not as I will, but as Thou "wilt."*

"On earth": here below we have the power to resist the will of God, to our eternal shame; hence the petition.

Harmony of Man's Will and God's Will.

"As it is in Heaven": in Heaven the wills of angels and saints are in perfect harmony with the will of God, for they see God as He is. In this harmony the happiness of man consists.

4. **"Give us this day our daily bread"**: *"Suffi-"cient for the day is the evil."* We should be in continual dependence on God's loving providence. In this spirit we here beg for all things necessary for soul and body and the petition we make in particular. If it be necessary we shall obtain it. In St. Matthew it is called "supersubstantial Bread,"[1] which may refer to the Holy Eucharist, or Heaven itself, where the saints "feed on God."

5. **"Forgive us our trespasses, as we forgive "them that trespass against us"**: this petition should be continually on our lips, for even *"the just "man falls seven times a day."* Again and again we should beg forgiveness, for we are seldom sorry enough. The condition attached is the very test of our fraternal charity, and after the example of our Lord we must be ready to forgive even our enemies. *"Be reconciled to thy brother, and then "come and offer thy gift."*

6. **"And lead us not into temptation"**: that is, such temptation under which we should infallibly succumb, though we have brought it on ourselves by our repeated sins and infidelities; or, grant us such grace that whatever befall us may cease to have temptation's power over us. It is a protest to God of our inherent weakness.

7. **"But deliver us from evil"**: God's providence sees and rules all things. We here beg to be pre-

[1] St. Matt. vi. 11.

served from unseen dangers, pestilence, famine, and whatever may be injurious to us body and soul. It is sometimes put, "the evil one," "*for the devil goeth "about seeking whom he may devour.*"

"Amen": this is an assurance that our prayer is heard—"*Amen, amen, if you shall ask the Father in "My Name, He will give it you*"—or it may be the fervent aspiration of our hearts, that so it may be done; a repetition in epitome of the whole prayer.

The Hail Mary.

179. Next in importance is the prayer addressed to God through His Holy Mother: "Hail Mary, full "of grace, the Lord is with thee: Blessed art thou "among women, and blessed is the fruit of thy "womb, Jesus. Holy Mary, Mother of God, pray "for us sinners, now, and at the hour of our death."

The first part is the message of God, delivered by St. Gabriel, announcing to the Holy Virgin her high calling. "*Hail, full of grace, the Lord is with thee: "blessed art thou among women.*"[1]

"Hail Mary": here we express our reverence for God's Mother (Theotokos), and give her that worship which is her due; a loving act of salutation, reminding her of our claims upon her. "Ave," or hail, is the name of Eva reversed, for Mary has reversed the sentence of death, and given us life and breath to praise her, whom "all generations shall call "Blessed."

"Full of grace": these words imply that SHE had received more grace than all the angels and saints. Her name has been interpreted as meaning the Sea, for SHE is the Ocean of all graces. Of her fulness we have all received, and therefore grateful hearts are ours.

"The Lord is with thee": He was with her then as her Creator, the Holy Ghost as her sanctifier, and presently the Son of God shall be conceived in her. How intimate, then, this union is! The Lord is with her, wherefore we say: "*We will seek Him "with thee.*"[2] "Dominus vobiscum" (the Lord be with you) is an ancient wish and salutation.

[1] St. Luke i. 28. [2] Cant. v. 17.

Seven times in Holy Mass the priest thus salutes those assisting him in offering the sacred mysteries.

"Blessed art thou among women, and blessed "is the fruit of thy womb":[1] such was the greeting of St. Elizabeth, "filled with the Holy Ghost," and crying out with a loud voice. She was the first to give our Lady public worship. She greets our Lady, and then her Son. True devotion to the Mother of God ever leads to a truer appreciation of the mystery of the Incarnation. Where Mary is blest and honoured, there is her Son adored as God; the glory of the supremely Blessed One is reflected upon her.

"Holy Mary, Mother of God, pray for us sinners, "now, and at the hour of our death": words added by the Church, for the intercession of the Queen of all is all powerful. When the sands of death are falling, we need her powerful succour most. Says St. Jerome: "Mary assists her faithful servants in "death. SHE goes to meet them on their way to "Heaven; SHE prevails upon the Judge of all men "to give them a merciful sentence."

The Canon of the Mass.

180. The long prayer of intercession and invocation called the "Canon of the Mass," and the offertory prayers by which it is preceded, come down, substantially unaltered, from Apostolic times, being written, or rather composed, even before the Gospels were written. They were transmitted in the first centuries solely by tradition. It is full of beauty and mystery—every word weighed—and should therefore be carefully studied by all. Prayers for the dead, from the earliest times, were always used in the celebration of Mass. It is offered "for the "living and the dead." Said the dying St. Monica to her son, the great Augustine: "Lay this body "anywhere; let not the care of it in any wise dis-"turb you. This only I request of you, that you "would remember me at the altar of the Lord "wherever you be."[2]

There are besides many other prayers and devo-

[1] St. Luke i. 42.

[2] St. Augustine, Confess., n. 27, col. 285.

tions, liturgical and otherwise, to suit the disposition and temperaments of all nations and races which the Universal Church embraces; so that none are without the means of forming a solid and lasting habit of prayer, which secures the soul in peace in this world and gives eternal happiness in the next.

CHAPTER XVII

SACRAMENTS AND SACRAMENTALS

The word "Sacrament."

181. THE word "sacrament" comes from the Latin. The *sacramentum* was the military oath of the Roman legionaries. They promised fidelity to the Emperor, and received in return the assurance of State protection and a coin of the realm as a pledge of this mutual compact. The Greek word used is *mysterion*, and means a secret, sacred, mysterious rite or ceremony. In the sacraments of the Church, our Lord binds Himself to confer graces special to each, under certain conditions, whenever the prescribed rites which He instituted are duly performed according to His intention.

What a Sacrament is.

A sacrament is an outward or visible sign or ceremony by means of which a special interior grace is communicated to the soul of the recipient by the Divine Institutor. The sacraments are the vicarious actions of our Lord, for God alone can attach a supernatural grace to an ordinary action. As virtue went out from our Lord through His vestments, and healed all who touched them with the touch of faith, so His virtue and power flow from Him through the sacraments which He has instituted. They are in effect the touch of His Sacred Hands, the instruments which He deigns to use, the channels through which He infuses His precious gifts, the means by which He applies the merits of His Sacred Passion.

Matter, Form, and Minister.

There are three essentials in sacraments: (1) Matter, the material or thing used. Such are water, oil,

bread and wine, imposition of hands, confession of sins. (2) Form, the formula of words spoken—"I "baptize thee," "I confirm thee," "I absolve thee," etc. (3) Minister, the person who duly uses both matter and form, and so celebrates the sacrament.

The external Sign.

It is expedient, if not absolutely necessary, that there should be some external sign of the interior and invisible grace conferred, since we are composed of body and soul. The soul, it is true, is the superior part, and both "informs" and rules the body. Nevertheless, the body, receiving its impressions through the five senses, powerfully reacts upon the soul.[1] It was the custom of our Lord to use external acts when performing miracles, though He could have produced the same effect by a mere act of His will. He touched the leper, He took the dead child by the hand, He anointed the eyes of the blind man, etc. They are acts of humiliation. Man aspired to be as God, and now he is dependent upon the lowest material objects for his eternal salvation.

Body and soul are created to act together, the body not without the soul, nor the soul without the body. Both are made for the service of God, and are sanctified together. "The flesh is washed," says Tertullian, "that the soul may be made spotless; "the flesh is anointed that the soul may be conse- "crated; the flesh is signed, that the soul may be "fortified; the flesh is overshadowed by the im- "position of the hands, that the soul may be illumi- "nated by the Holy Spirit; the flesh is fed by the

[1] A man, for instance, seated on a horse has naturally more command than he who sits on the ground; he who is vested in stately apparel than he who is clothed in rags. It is difficult, almost impossible, for one to worship God with the head high in the air, or to pray well in an uncomfortable position; on the other hand, a reverential attitude in prayer produces the same disposition of mind. Our body has been created for the worship of God as well as the soul, and though external religion carried to an excess could not of itself be pleasing to God without an accompanying adoration of the Spirit, yet a perfect worship is that which exercises both body and soul, and not the soul alone.

"Body and Blood of Christ, that the soul also may "feast on God."[1]

How the Sacraments confer Grace.

182. The sacraments confer grace instantly, and infallibly, and by their own proper virtue (*ex opere operato* = from the work performed). They do not depend on the faith or virtue or holiness of the minister. As the words of our Lord were effectual, and produced what they signified, so the sacraments, rightly conferred, signify what they effect, for the same power of God is behind them. Thus a priest in the state of sin could celebrate a valid Mass, though to do so he would commit the sin of sacrilege. Thus God has secured certainty in the distribution of His sacramental bounties.

Intention necessary.

It must be remembered, however, that they do not act like a charm or spell is supposed to do. He who administers them must not only have the requisite faculty conferred upon him to do so, but must know what he is doing, and must have the intention of conferring the sacrament[2]—that is, he must intend to do what the Church does, or, what is the same thing, what our Lord intended. This intention must be actual—that is, when he actually adverts to the fact at the very moment of uttering the words—or virtual—that is, he has intended some time previously to perform the act, and has not withdrawn it. Habitual intention is not sufficient; that is a mere habit of doing a certain thing, as, for instance, a priest might attempt to say Mass in his sleep. The recipient must have the intention, ordinarily, of receiving the sacrament, though a habitual intention will suffice. He must place no hindrance or "Obex" in the way, either by some grave sin unrepented of, or by a wish not to receive it.

[1] Tertullian, *De Resur. Carius*, c. viii.

[2] If a priest were at table on which were bread and wine, and happened to use the words of consecration in speaking to a friend, there would be no act of consecration, though all that was materially necessary were present: the matter, bread and wine, and the form of words. So also if a person in jest or in a play went through the form of baptism.

The Seven Sacraments.

183. Each sacrament, besides augmenting the store of sanctifying grace, bestows a special grace peculiar to itself. Thus (1) *Baptism* gives the first grace, having cleansed the soul from original sin, and enables the soul to live a life of supernatural faith; (2) *Confirmation*, the grace to confess the faith without shame or fear; (3) *Penance* saves from relapses into sin; (4) *the Holy Eucharist* feeds the soul that it may make progress in the spiritual life; (5) *Holy Orders*, the power of saying Mass, forgiving sins, etc.; (6) *Holy Matrimony*, the grace to live chastely and charitably in the married state; (7) *Extreme Unction* is a remedy against such weakness at the hour of death as might cause the soul to despair, or it may even raise the soul from sickness to perfect health. Such are the seven sacraments instituted by Christ our Lord for supplying different graces for the different circumstances and states of life. "*Wisdom "hath built herself a house, she hath hewn out her "seven pillars. She hath slain her victims, mingled "her wine, and set forth her table. . . . Come and "eat my bread, and drink the wine which I have "mingled for you.*"[1]

Sacraments of the Dead and Living.

Baptism and Penance—and sometimes also Extreme Unction—are sacraments of the dead, because to them is given the power of raising a soul spiritually dead to the supernatural life; the others are sacraments of the living, because they presuppose the person receiving them to be in the state of sanctifying grace.

Baptism, Confirmation, and Holy Orders, confer what is called a *character* (χαρακτήρ = a distinctive mark, a stamp, as on a coin, an impress). It is an indelible and special seal of the Holy Ghost; wherefore these sacraments cannot be repeated. The "mark" remains on the just to their greater glory, and on the reprobate to their greater confusion and shame.

Sacramentals.

184. Besides the sacraments there are many other external aids to sanctification—sacred rites and

[1] Prov. ix. 1, 2, 5.

ceremonies and holy objects, which are called sacramentals because they partake of the nature of sacraments. They were not all directly instituted by our Lord, but by the Church, which has His spirit and mind. They are used at different times and seasons, and under different circumstances. These, however, do not of themselves produce their effects, but depend chiefly upon the disposition of the person using them. They act *ex opere operantis* = from the work of the person acting.

Holy uses for common things.

The earth was cursed by the sin of Adam—"*cursed is the earth in thy work*"—but the Church has the power of removing the curse, and consecrating even common things to holy uses. As the anointing oil, poured out upon the head of Aaron the high priest, flowed down to the skirts of his sacred vestments "*as the dew of Hermon, which descendeth on Mount Sion*,"[1] so when our Lord, the Great High Priest, rose as the Firstfruits from the grave, anointed anew by the Holy Ghost, His blessings flowed down, not only to the lowest members of His mystical Body, the Church, but even to material things. Wherefore, on Holy Saturday, the Church solemnly blesses fire and water, oil and incense, representing the various elements of which the earth is composed, attaching to them a sacramental value. Everything which the Church blesses and uses has a special, spiritual, salutary effect, corresponding to the nature of the creature so blessed and used, on those who receive or use them with piety and devotion. For instance:

Holy Water.

1. *Holy Water* is composed of ordinary water and a little salt. Both these are separately exorcized—that is, they are fortified against demoniacal influence—then solemnly blessed and mingled together. It has the power of remitting venial sins, provided an act of contrition be made at the time of using it. It is also a remedy against sickness and spiritual uncleanness, and a defence against the assaults of evil

[1] Ps. cxxxii. 2.

spirits, even forcing them to depart from places sprinkled with it.[1]

Agnus Dei.

2. *The Agnus Dei* is a small waxen tablet, generally bearing an image of the Lamb of God, made from the wax of the paschal candle, which has been used in the Pope's Chapel, and most solemnly blessed by him. To those who wear it devoutly it is a preventative against fire and shipwreck, lightning and tempest, disease and violent death, as also against miscarriage and other evils of like nature. It represents the chaste Flesh of the Son of God made Man.

3. *Crucifixes, images, blessed medals, pictures, holy relics*, etc., have to some extent the power of the merits of our Lord, or the saints to whom they belong or whom they are meant to represent. Candles are solemnly blessed on the feast of the Purification of our Lady, ashes on the first day of Lent, palms on Palm Sunday, and distributed to the faithful. In administering the sacraments proper, many sacramental rites, ceremonies, and objects are used to add dignity and solemnity.

Scapulars.

4. *The scapulars*, of which there are at least five authenticated by the Church, consist of two small pieces of cloth joined together by braid in such a way that one piece hangs over the breast and the other at the back between the shoulders; hence the name, from "scapula," the shoulder-blade. Those who wear them, and who have been enrolled in the confraternities to which they respectively

[1] The use of such simple means may seem superstitious to the learned and childish to the worldly-minded. It should be remembered that our Lord used such things, as, for instance when He made clay with His spittle to cure the eyes of a blind man. He taught that all who wished to remain in His favour must become simple and childlike. The great God Who rules the Heavens, has no need of any great sign or effort in bestowing His temporal and spiritual favours upon us. He values our childlike confidence in His Divine Providence over us, and this is expressed by the use of simple sacramentals; the more trivial the means employed the greater is the faith in God's Almighty power, and the greater the humility in deigning to make use of them.

belong, gain a share, according to their faith and devotion, in certain merits and privileges granted by the Religious Orders or communities to whose fostering care they have been entrusted or permitted by the Holy See.

White Scapular.

The most ancient is that of the Trinitarian Fathers —a *white scapular* with a bright red and blue cross.[1] This Order was founded in A.D. 1198 for the redemption of Christian captives in the hands of the Mohammedan infidels. Those who wore the scapular assisted in this work. In the seventeenth century it had ransomed no less than thirty thousand captives. Their work now is chiefly confined to monastic offices.

Brown Scapular.

The *brown scapular* of the Carmelite Friar is perhaps the most popular. It was first given to St. Simon Stock, an Englishman, in the twelfth century, by our Blessed Lady herself, with promises of special favours to all who should devoutly wear it.

Black Scapular.

The *black scapular* is that of the Servite Fathers, an Order founded in the thirteenth century to perpetuate devotion to the Sorrows of the Immaculate Mother of God.

Blue Scapular.

The *blue scapular* of the Immaculate Conception was given by our Lady to Sister Ursula in the sixteenth century to foster devotion to this great mystery. The Theatine Fathers have charge of this scapular, to which many great indulgences are attached.

Red Scapular.

The *red scapular* of the Passion was bestowed by our Lord on a Sister of Charity about the middle of

[1] It is evidently the scapular of their religious habit in miniature. The scapular which forms part of the dress of most Religious Orders is a long broad strip of cloth, with a hole for the head, which falls gracefully down behind and before nearly to the ground; its colour varies with the habit. Besides these scapulars enumerated, all who belong to the Third Orders of St. Dominic and St. Francis—that is, persons of both sexes living in the world according to the rule of religious as far as circumstances permit—wear gray or brown or white scapulars beneath their clothes. Tertiaries of St. Francis also wear the cord of St. Francis, Dominican Tertiaries the girdle.

last century, and is in the hands of the Vincentian Fathers, who govern the Congregation of the Sisters of Charity to which this nun belonged.

The Holy Rosary.

5. *The Holy Rosary* is the particular devotion of the Dominican Fathers. It is a corona of beads, consisting of fifteen decades, representing respectively the fifteen most important mysteries of the Incarnation, to wit: The Annunciation, the Visitation, the Nativity, the Presentation and the Finding of the Holy Child in the Temple—joyful mysteries—the Agony of our Lord in the Garden, the Scourging at the Pillar, the Crowning with Thorns, the Carrying of the Cross and the Crucifixion—sorrowful mysteries—the Resurrection, the Ascension, the Descent of the Holy Ghost, the Assumption of our Lady and Her Coronation in Heaven—glorious mysteries. Each decade consists of one Pater, ten Aves and one Gloria, and the different mysteries are contemplated while these are recited. It is a simple form of vocal and mental prayer combined, said to have been communicated by our Lady herself to St. Dominic, the great founder of the Order. All Religious Orders, save the Servites, who have a Rosary of their own—the Rosary of the Seven Dolours of our Lady—use the Dominican Rosary, and many wear it as part of their monastic habit.

Sermons.

185. Under the head of sacramentals come sermons, and the three eminent good works—viz., prayer, fasting, and almsgiving—together with all such blessings as are given in virtue of a commission from Holy Church, the sign of the Cross, etc.

The preaching of sermons has ever been characteristic of the Christian Church. The wisdom of God devised "*the foolishness of preaching*" for the spread of the faith, for "*faith cometh by hearing: "and hearing by the word of Christ.*"[1] The preaching of one who is "sent" by God is the Word of God. So the Apostles "*spoke the Word of God with confi-"dence.*"[2] It is sacramental in its effects. "*Now "you are clean through the Word which I have spoken*

[1] Rom. x. 17. [2] Acts iv. 31.

"to you."[1] *"For the Word of God is living and "effectual, and more piercing than any two-edged "sword."*[2] *"So mightily grew the Word of God, and "was confirmed."*[3] *"Receive the ingrafted word, "which is able to save your souls,"*[4] etc.

Prayer. 1. Prayer, which has already been treated of, is also sacramental in its effects. *"For every creature "of God is good, and nothing to be rejected that is "received with thanksgiving. For it is sanctified by "the Word of God and by prayer."*[5] *"The prayer of "faith shall save the sick man."*[6] *"But this kind is "not cast out but by prayer and fasting,"*[7] etc.

Fasting. 2. Fasting is joined with prayer as a means of grace. Fasting was common among the Jews. It is a mistake to suppose that our Lord abrogated fasting. On the contrary, He enjoined us to fast with a cheerful countenance (St. Matt. vi. 16). He also forewarned us that *"when He should be taken away, "men would fast in those days."* He did not mean to abolish fasting when He said: *"No man seweth a piece "of raw cloth to an old garment,"*[8] but He established the practice on a new basis, no longer the Jewish system of strict external justice, but the Christian principle of interior charity extending to outward action. So we find the Apostles continually "fast-"ing with prayer." St. Peter was fasting when he had a vision bidding him to receive the Gentiles into the Church.[9] The Bishops fasted and prayed before they ordained Saul and Barnabas, and sent them on their journey,[10] etc. The practice has always been observed in the Church of God.

Almsgiving. 3. *Almsgiving* is a salutary means of grace. *"Give "alms,"* said our Lord, *"and behold all things are "clean unto you."*[11] When Zaccheus had dedicated the half of his goods to the poor, our Lord said: *"This day is salvation come to this house."*[12] The

[1] St. John xv. 3.
[2] Heb. iv. 12.
[3] Acts xix. 20.
[4] St. Jas. i. 21.
[5] 1 Tim. iv. 5.
[6] St. Jas. v. 15.
[7] St. Matt. xvii. 20.
[8] St. Mark ii. 21.
[9] Acts x. 11.
[10] Acts xiii. 3.
[11] St. Luke xi. 41.
[12] St. Luke xix. 9.

alms and prayers of Cornelius the centurion won his conversion to the faith, for the angel said to him : "*Thy prayers and thy alms are ascended for a memorial* "*before God.*"[1] St. Paul counted it an honour to collect alms for the poor, and warns us that "*he* "*who gives sparingly, shall also reap sparingly : and* "*he who sows in benedictions, shall reap also in bene-* "*dictions,*"[2] for "*he that hath mercy on the poor,* "*lendeth to the Lord : and He will repay him.*"[3] Wherefore "*God loveth a cheerful giver.*"[4]

Sign of the Cross.

4. Of the sign of the Cross, of which we have before treated (pars. **66** and **119**), St. Cyril of Jerusalem (Cat. IV., n. 14, p. 58) writes : " Let us not therefore " be ashamed of the Cross of Christ, but even though " another hide it, do thou openly seal it on thy brow, " that the devils, beholding that royal sign, may flee " far away trembling. But make thou this sign when " thou eatest and drinkest, sittest or liest down, " risest up, speakest, walkest ; in a word, on every " occasion, for He Who was here crucified is above " in the heavens." And he proceeds : " Great is " that preservative. It is gratuitous for the poor's " sake—without toil for the sake of the weak— " since also its grace is from God. It is the sign of " the faithful and the dread of devils."[5] " For He " has triumphed over them in it, having exposed " them confidently in open show."[6]

" Avaunt, demon, lest I smite thee with the Cross, " the Cross before which all things tremble. I bear " the Cross upon my limbs ; the Cross accompanies " me on my journeyings ; the Cross is my heart ; " the Cross is my glory,"[7] etc.

[1] Acts x. 4. [2] 2 Cor. ix. 6. [3] Prov. xix. 17.
[4] Ecclus. xxxv. 11 ; 2 Cor. ix. 7.
[5] Cat. VI., n. 36, p. 200. [6] Col. ii. 15.
[7] St. Gregory of Nazianzus, Tr. ii., Carm. xxi., p. 94.

CHAPTER XVIII

BAPTISM

Necessity of Baptism.

186. BAPTISM is the sacrament of regeneration, or the spiritual birth into the higher life of sanctification. It is necessary for salvation, being the door, so to speak, by which all must enter the Church of God. "*Amen, amen, I say to thee,*" said our Lord to Nicodemus, "*unless a man be born again, he can-*" *not see the Kingdom of God. . . . Unless a man be* "*born of water and the Holy Ghost, he cannot enter* "*the Kingdom of Heaven. That which is born of the* "*flesh is flesh: and that which is born of the Spirit* "*is spirit.*"[1] So He gave commandment: "*Going,* "*therefore, teach all nations; baptizing them in the* "*Name of the Father, and of the Son, and of the Holy* "*Ghost.*"[2] St. Peter therefore ordered those who, touched by his sermon, cried out: "*What shall* "*we do, men and brethren?*"—"*Do penance, and* "*be baptized, every one of you, in the Name of Jesus* "*Christ, for the remission of your sins: and you* "*shall receive the gift of the Holy Ghost. For the* "*promise is to you, and to your children, and to all* "*that are afar off, whomsoever the Lord our God shall* "*call.*"[3]

St. Paul thus writes to St. Titus: "*But when the* "*goodness and kindness of God our Saviour appeared,* "*not by the works of justice which we have done, but* "*according to His mercy He saved us, by the laver of*

[1] St. John iii. 3. [2] St. Matt. xxviii. 19.
[3] Acts ii. 37-39.

" regeneration, and renovation of the Holy Ghost,
" Whom He hath poured forth upon us abundantly,
" through Jesus Christ our Saviour, that being justified
" by His grace, we may be heirs according to the hope
" of life everlasting."[1]

Effects of Baptism.

187. Baptism washes away the stain of original sin, the work of Satan's triumph on the soul, and if administered to a person who has come to the use of reason, and has committed actual sins, it removes the guilt of these also, together with all the pains and temporal punishment due. It gives the first sanctifying grace, making the soul supernaturally pleasing to God. This gift of grace is continual, the habit of grace, the wedding garment, which gives it the right and claim to the happiness of Heaven, of which nothing can rob it but grave sin. It is *" the fountain of living water, springing up " into life everlasting."*[2]

1. Effaces Original Sin.

Baptism makes men by adoption the sons of God, members of His Mystical Body the Church, Christians and coheirs with Christ our Lord, and children also of our Lady, His Mother; and St. Leo says:[3] " To " every man that is born again, the water of baptism " is, as it were, the Womb of the Virgin, the same " Spirit filling the font Who also filled the Virgin; " that sin which the Sacred Conception made void " there, the mystical ablution may take away here."

2. Makes Men Sons of God.

" Moreover, it seals the soul with a special mark or " character," a certain family likeness, as it were, to our Lord and our Lady, as of children to their parents. *" For as many of you as have been baptized " in Christ have put on Christ."*[4] Therefore it cannot be repeated, for this seal or mark is indelible—the glory of the just, the ignominy of the lost. It cannot be repeated, because it is a new birth. As in nature, so in grace, none can be born twice. Besides, original sin, of which baptism is in particular the remedy, once removed, never returns, and there-

3. The Character.

[1] Titus iii. 4-7. [2] St. John iv. 14.
[3] Sermon XXIV., " On Nativity of our Lord."
[4] Gal. iii. 27.

fore if baptismal innocence be lost by sin, recourse must be had to the sacrament of Penance, "the "second plank in a shipwreck," which being done, all the graces and good work the soul merited in the state of grace by the goodness of God are restored.

4. Figure of our Lord's Death.

Baptism is a figure of our Lord's death. "*Know "you not that all we, who are baptized in Christ Jesus, "are baptized in His death? For we are buried "together with Him by baptism unto death: that as "Christ is risen from the dead by the glory of the "Father, so we also may walk in newness of life,*"[1] etc. St. Hermas in the second century writes:[2] "Before a man receives the Name of the Son of "God, he is destined unto death; but when he "receives that seal, he is liberated from death, and "delivered unto life. Now, the seal is the water "into which men go down unto death, but come "up assigned unto life."

Adam's preternatural gifts not restored.

Baptism does not restore the preternatural gifts which belonged to Adam before his fall; ignorance still remains in the understanding, so that knowledge must be acquired by study and labour. Concupiscence still inclines the will to evil rather than good, and to seek itself rather than God; and the regenerate soul must meet at every turn what originally results from sin—trials and sorrow, suffering and infirmity, ending only with death. But God, instead of removing these evils—which are merely physical—supplies His abundant graces, if the soul be faithful, whereby all may be converted to the soul's greater good and glory hereafter.

5. Theological Virtues.

188. The three theological virtues—faith, hope, and charity—are ingrafted in the soul in baptism. They are called theological because they bring the soul into immediate relationship with God. The exercise of all is necessary for salvation.

Faith.

The gift of faith enables a man to believe without doubting all the articles of the Christian faith, and to act upon the teaching of the Church as the infallible

[1] Rom. vi. 3, 4. [2] L. iii., ix., c. 16.

Word of God, in spite of all difficulty. To those who reach the age of reason without baptism "faith "comes by hearing," and is given to all who diligently seek God, even before baptism, for He "*will* "*have all men to be saved, and come to the knowledge* "*of the truth.*"[1] The exercise of this virtue makes the "habit of faith" grow stronger, until it can "move mountains." It is the unerring light which leads the soul without stumbling into all truth. It is the spring of all supernatural actions—"*the just* "*man lives on faith.*"[2] It is a kind of spiritual instinct, a supernatural sense of the soul, which makes the truths of religion not only absolutely clear, but attractive and delightful. It is the aurora, the dawn, the anticipation of the Beatific Vision in the soul.

Hope.

From faith springs *hope;* it is that supernatural trust and confidence in God, by which the soul relies on His infinite goodness and power, and knows for certain that He is true to His promises, and will give the happiness of Heaven, with all the graces and helps necessary for perseverance to the end, in the faithful observance of the laws of religion, without which it cannot be attained. "*Being* "*justified therefore by faith, let us have peace with God,* "*through our Lord Jesus Christ, by Whom also we* "*have access through faith into this grace, wherein we* "*stand, and glory in the hope of the glory of the sons* "*of God. And not only so; but we glory also in* "*tribulations, knowing that tribulation worketh* "*patience; and patience trial; and trial hope. And* "*hope confoundeth not; because the charity of God* "*is poured forth in our hearts, by the Holy Ghost,* "*Who is given to us.*"[3]

Charity.

The virtue of *charity*, or love, perfects faith and hope: "*Now there remain, faith, hope, and charity:* "*but the greatest of these is charity.*"[4] It is that supernatural gift by which we love God, our Supreme End, above all created things, and for His sake

[1] 1 Tim. ii. 4.
[2] Hab. ii. 4; Rom. i. 17.
[3] Rom. v. 1-5.
[4] 1 Cor. xiii. 13.

our neighbour too. This grace enables us even to love our enemies, and to do good to those who injure us; it prompts us to the performance of both spiritual and corporal works of mercy, which "*cover "a multitude of sins*" and insure our own salvation: "*By good works make your calling and election sure*";[1] for St. James assures us that, "*as the body without "the spirit is dead, so also faith without works is dead.*"[2]

Matter and Form of Baptism.

189. The sacrament is conferred by pouring water on the head or principal part of the person to be baptized, whilst the following words are being pronounced by the person baptizing: "N., I baptize "thee in the Name of the Father, and of the Son, and "of the Holy Ghost." The imposition of the name of the person is not necessary for the validity of the sacrament; all the other words are necessary. Any ordinary water, fresh or salt, hot or cold, is sufficient for validity; not, however, rose-water or eau de Cologne, etc. In ordinary baptisms the water of the font, solemnly blessed at Easter and Pentecost, alone can be lawfully used.

Minister.

The ordinary minister is a priest, but in case of danger of death any other person—a man or boy in preference to a woman—can validly and lawfully baptize, and indeed is bound to do so, using the same rite and form of words. The sacrament is valid wherever and by whomsoever it may be administered, even by an infidel, provided he intends to do what the Church does, and uses the prescribed *matter* and *form*; it is never lawful, without grave reason, to do so outside a Church or without the sacramental ceremonials.

Sponsors.

One godfather and one godmother—not the natural father or mother—are appointed to bring the child to baptism; they promise to take care of the child's spiritual welfare should the parents die or become negligent. They hold or touch the child during its baptism, and contract spiritual relationship with it and with its parents, which is an impediment to marriage with either. The same spiritual relation-

[1] 2 St. Pet. i. 10. [2] St. Jas. ii. 26.

ship is contracted by the minister of the sacrament, even should it be performed privately and by a lay person. The sponsors give the child the name (or names) of a saint to be its patron and model.

Immersion.

In the early ages of the Church baptism was chiefly by immersion, which is still practised in some places; effusion, however, is all that is necessary, but sufficient water must be used as to cause a flow of water. St. Cyprian, in the third century, speaks of *immersion* and *sprinkling* as alternative modes. It is impossible to suppose that the three thousand converted by St. Peter's first sermon were baptized by immersion.

Infant Baptism.

There is no explicit mention of infant baptism in the New Testament, but it has always been the custom of the Church to baptize children.[1] St. Irenæus, in the second century, says:[2] "He came to save all men "through Himself; all, I repeat, who, through Him, "are born again unto God—infants and children, "and boys and youths, and elders. Therefore did "He pass through every age; to infants made an "Infant, sanctifying infants; in children a Child, "sanctifying those of that age." St. Cyprian even inveighs against those who maintained that the ancient rite of circumcision ought to be had regard to, and that children ought not to be "baptized and "hallowed" within the eighth day; he says: "To

[1] The abuse which grew up amongst many of delaying baptism had nothing to do with the doctrine of infant baptism; it is explained by the admonition given in the *Apostolical Constitutions*, bk. vi., c. xv.: "He that says "when I am dying, I will be baptized, lest I may sin, and "defile my baptism, such a one knows not God, and is "forgetful of His nature; delay not to be converted to the "Lord, for thou knowest not what the day to come may "bring forth. But baptize your little children, and nourish "them in the discipline and correction of God; 'for *suffer*,' "He says, '*little children to come unto Me, and forbid them not.*'" The doctrine against infant baptism is modern, and follows Luther's new creed of "justification by faith alone"; those who first taught this were called "Antipedobaptists," now shortened into "Baptists."

[2] *Adv. Hæres*, l. iii., c. 17, n. 1, p. 208.

" none born of man was the mercy and grace of God " to be denied."

One Baptism.

190. All validly baptized persons belong, *ipso facto*, to the one Church of God, for there is but " One " Lord, One Faith, One Baptism " ; they are all spiritual subjects of the Sovereign Pontiff, and are bound, as soon as they come to the knowledge of this fact, to submit at all cost to the authority and teaching of the same Catholic and Roman Church, under peril of their salvation.

Baptism of Desire.

All who receive the gift of faith, and are unable at the time to receive the sacrament of baptism, receive in effect sufficient grace to secure their salvation should they die in that state ; this is called the *baptism of desire*. This desire need not be explicit ; the wish to do all God demands is sufficient.

Baptism of Blood.

All who suffer death for the faith before the sacrament has been administered receive the grace of it, but not its *character ;* they are admitted immediately to the Beatific Vision of God without the pain of purgatory. This is called *the baptism of blood.* " *He* " *that loseth his life for My sake shall find it.*"[1] " Baptism is the soul's brightness ; life's amendment ; " the questioning of the soul towards God. Baptism " is our weakness' aid ; the laying aside of the flesh ; " the attainment of the spirit ; the participation of " the Word ; the rectification of the creature ; sin's " deluge ; the communication of light ; the dispersion of darkness. Baptism is a chariot to God ; " a pilgrimage with Christ ; faith's support ; the " mind's perfection ; the key to Heaven's kingdom ; " life's change ; freedom from bondage ; the unloosing of chains ; the transformation of our " substance into a better. Baptism—but what need " of further enumeration ?—is of God's gifts the fairest " and most excellent."[2]

Ceremonies.

191. When the child is baptized in the Church the following ceremonies are used : The child is brought

[1] St. Matt. x. 39.
[2] St. Gregory of Nazianzus, Tr. i., Orat. xl., p. 638.

to the porch of the Church, where the priest solemnly asks: "What dost thou ask of the Church of God?" On the reply, "Faith," he warns that charity also is necessary if he would enter into life. The priest then breathes into the face of the child, and bids the devil quit and make room for the Holy Spirit; then with his thumb he signs the child on the forehead and breast with the sign of the Cross, consecrates his body as the temple of the Holy Ghost, and shows that he is to be a follower of Christ, and must bear the Cross in his heart. Salt is then blessed and put into the child's mouth, with the prayer that it may so taste things spiritual as no longer to inordinately desire earthly things, but serve God, fervent in spirit and rejoicing in hope. The child is solemnly exorcized and signed again on the forehead to fortify him against the assaults of evil. The priest then gives the end of his stole to the child or the sponsor, and leads them into the Church, saying: "Come into the temple "of God, that thou mayest have part with Christ "into life everlasting." All say the Creed and Lord's Prayer as they proceed to the font, as a profession of faith and worship. On arriving at the baptistery, the child is again exorcized, and all evil spirits are bidden to depart. Then the priest, imitating our Lord, applies with his thumb a little spittle to his ears and nose, saying: "Ephpheta, "that is, Be opened: in the odour of sweetness," etc., signifying that they should be open to the teaching of truth, and ready to relish the sweet odour of Christ. Afterwards, when by his sponsors he has solemnly renounced Satan and all his works and pomps, he is anointed with "the oil of salvation" on his breast and between his shoulders; finally, after professing his faith in the teaching of the Church, and expressing his desire to be baptized, he is brought to the font, where the sacrament is administered. This being done, he is anointed on the head with the sacred chrism as a sign of his consecration to our Lord, the Anointed One; then he receives a white garment as an emblem of the gift

of sanctifying grace, and is exhorted to bear his innocence without spot before the tribunal of Jesus Christ; and, lastly, a lighted candle, typical of the gift of faith, is put into his hand, and he is again exhorted to keep his baptism without blame, so as to be ready to meet the Bridegroom, and so enter with Him, "in the company of all the saints, into the "Heavenly Court, and have eternal life, and live for "ever and ever."[1]

[1] The sacrament of baptism must not be confounded with St. John's; that was simply a sign of penance and humility, and not a sacrament. It was in use only for a time, so that when St. Paul came to Ephesus and found certain converts who had only received St. John's baptism,* he forthwith baptized them anew, and administered also the sacrament of confirmation immediately afterwards.

A much longer form is used for adults, substantially, however, the same; the interrogations are made to him, and not to the sponsor.

* Acts xix. 1-7.

CHAPTER XIX

CONFIRMATION

192. THE sacrament of Confirmation is the complement of Baptism, and in early times was administered immediately after it. It is the baptism of fire spoken of by St. John the Baptist: "*He shall baptize you* "*in the Holy Ghost and fire*"[1]—and fulfils our Lord's promise: "*You shall be baptized with the Holy Ghost* "*not many days hence.*"[2] On the day of Pentecost the Holy Ghost came down on the Apostles in the form of tongues of fire, and they who had been before but simple timid men were endowed with knowledge and courage to go forth and preach the faith of Christ crucified—an astonishing doctrine—in face of opposition, prison, and death. The same grace is given in this sacrament, and the persons confirmed receive the mark or character of God's soldiers, as in baptism the mark of God's children, and grace to resist the temptations of the world, the flesh, and the devil. Confirmation.

The sacrament is conferred by the Bishop, or, under very exceptional circumstances, by a priest with specially delegated powers; laying his hand upon the head of the candidate, he at the same time with his thumb anoints the forehead in the form of a cross with holy chrism, saying: "N, I sign thee with the "sign of the cross, and I confirm thee with the chrism "of salvation, in the Name of the Father, and of the "Son, and of the Holy Ghost." Matter and Form.

[1] St. Matt. iii. 11. [2] Acts i. 5.

Sacramental Grace.

The sacramental grace of Confirmation is the fulness of the Holy Ghost to believe firmly, and confess fearlessly, the teaching of the Church, in spite of all difficulty, danger, and even death. St. Thomas Aquinas calls "chrism" *incipient fire;* it is composed of oil of olives, the sign and symbol of light, strength, healing, gladness, abundance, etc., and balsam, the latter used for its sweet odour and as saving from corruption. "*My odour is the sweetest balsam.*"[1] "*We are a good odour unto Christ.*"[2] The holy oils—that is, oil of catechumens, sacred chrism, and oil of the sick—are blessed on Maundy Thursday, the anniversary, according to tradition, of the day our Lord first consecrated them for use in His Church.

Effects of Confirmation.

193. In this sacrament the Holy Ghost illuminates the intellect with the gifts of wisdom, understanding, counsel, and knowledge; He inflames the heart with piety, love, devotion, and affection to God and holy things; He strengthens and confirms the will by the gift of fortitude; He gives His healing graces to cure evil habits, affections, desires, inclinations, and the general weakness caused by original sin; He chastens the soul by the gift of holy fear. He gives the grace of joy and gladness in religion, and power to overcome the natural repugnance to spiritual things, sanctifying, consoling, edifying, elevating body and soul and the whole being. He thus bestows a living, perennial fount of graces to enable the soldier of Christ to go forward through life with hope and courage in the service of God. Wherefore St. Paul says: "*Finally, brethren, be strengthened in the Lord and in the might of His power. Put you on the armour of God, that you may be able to stand against the deceits of the devil. For our wrestling is not against flesh and blood: but against principalities and powers, against the rulers of the world of this darkness, against the spirits of wickedness in the high places. Therefore take unto you the armour of God, that you may be able to resist in the evil day,*

[1] Ecclus. xxiv. 21. [2] 2 Cor. ii. 15.

" and to stand in all things perfect. Stand therefore " having your loins girt about with truth, and having " on the breastplate of justice, and your feet shod with " the preparation of the gospel of peace : in all things " taking the shield of faith, wherewith you may be able " to extinguish all the fiery darts of the most wicked " one. And take unto you the helmet of salvation ; and " the sword of the Spirit, which is the Word of God. By " all prayer and supplication, praying at all times in " the spirit : and in the same, watching with all instance " and supplication for all the saints."[1] And again : *" Now He that confirmeth us with you in Christ, and " that hath anointed us, is God ; Who also hath sealed " us, and given the pledge of the Spirit in our hearts."*[2]

A Sponsor requisite.

194. In Confirmation one sponsor is necessary, who places his hand on the shoulder of the candidate, contracts spiritual relationship as in baptism, and incurs a like responsibility.

The first account of Confirmation is found in Acts viii. 14 : *" Now when the Apostles who were in " Jerusalem had heard that Samaria had received the " Word of God, they sent unto them Peter and John. " Who when they were come, prayed for them, that they " might receive the Holy Ghost. For He was not as " yet come upon any of them : but they were only " baptized in the Name of the Lord Jesus. Then they " laid their hands upon them, and they received the " Holy Ghost."*

Though Confirmation is not, like baptism, necessary to salvation, a Christian is bound to dispose himself to receive it on the first opportunity.

Gifts of the Holy Ghost bestowed in Confirmation.

195. The following are the seven gifts of the Holy Ghost bestowed in Confirmation :

Wisdom.

1. Wisdom is the gift by which a man secures his soul in peace and harmony with God through a right perception of the eternal truths of religion, and by *" seeking first the kingdom of God and His justice "* ; it corresponds to the seventh beatitude : *"Blessed are the " peacemakers : for they shall be called the children of*

[1] Eph. vi. 10-18. [2] 2 Cor. i. 21, 22.

"*God.*"[1] Wisdom "*reacheth from end to end mightily, and ordereth all things sweetly.*"[2] The name *sapientia* (wisdom) comes from *sapor*, a savour; as it is the property of taste to distinguish the flavour of viands, so "wisdom—that is, the knowledge that we have of creatures by the First Principle, and of second causes by the First Cause—is a sure rule for judging rightly of everything."[3] It is a delicate spiritual taste, which judges and compares and enables us to see causes, reasons, and the fitness of things—the greatness, beauty, perfections, mysteries, glories of God as infinitely adorable and worthy of all love. It is a relish for what is good which deadens the carnal feelings and corrects the corrupted taste of the heart, and restores the soul to perfect spiritual health. "*My meat,*" said our Lord, "*is to do the will of Him Who sent Me.*" The fruit of this gift is faith.

Understanding.

2. Understanding is the power of penetrating into the meaning of the deep mysteries of faith and the interpretation of Holy Scriptures and holy ceremonies. It corresponds to the sixth beatitude: "*Blessed are the clean of heart: for they shall see God.*" This gift is often bestowed in a high degree as a reward of chastity in body and soul. It perceives clearly the different senses of Holy Scripture—(*a*) the literal=the bare sense of the words; (*b*) tropological, which has respect to morals; (*c*) allegorical, which regards Christ our Lord, His Blessed Mother, and the Church; (*d*) anagogical, which regards the Church triumphant and the state of the blessed; (*e*) the accommodated sense, in which words of Scripture are applied with truth to matters beside the original intention.

Counsel.

3. Counsel is the gift of practical prudence in spiritual matters, or temporal matters in regard to spiritual; it enables the soul to deliberate and know what is best in all the affairs of life for its own salvation and God's greater glory, wherefore it prompts the soul to do acts of charity, and corre-

[1] St. Matt. v. 9. [2] Wisd. viii. 1. [3] St. Isidore.

sponds to the fifth beatitude : "*Blessed are the "merciful : for they shall obtain mercy.*" It is the gift which makes priests good directors and good superiors ; its fruits are goodness and benignity.

Fortitude.

4. Fortitude is the grace of spiritual and moral courage, the zeal which not only strengthens the soul to bear the pains and sorrows of life with patience, but incites it to seek labour and trial for the love of God. "*The Kingdom of Heaven suffereth violence, "and the violent bear it away.*"[1] It therefore corresponds with the fourth beatitude : "*Blessed are they "that hunger and thirst after justice : for they shall "have their fill.*" Our Lord showed this gift when He said : "*Arise, let us go : behold he is at hand that "will betray Me.*" The fruits are longanimity and patience.

Knowledge

5. Knowledge or science is the gift by which men come to understand eternal truths from temporal things of this world, and seeing the vanity of earthly goods in comparison with the heavenly foreshadowed in them, weep and lament. It therefore corresponds with the third beatitude : "*Blessed "are they that mourn : for they shall be comforted.*" By the light of this gift St. Paul "*counted all earthly "things as dung.*"

Piety.

6. Piety is that grace which disposes the soul to serve God with the filial love and tenderness of children, in simple obedience and dependent confidence ; it makes the soul in consequence gentle and patient with others, and shows itself in a sweet relish in all that has to do with religion and the service of God. It therefore corresponds to the second beatitude : "*Blessed are the meek : for they shall possess "the land.*" From this gift flow the tears of the saints and devout persons.

Holy Fear.

7. The fear of the Lord is the gift which makes the soul conscious of God's infinite power and majesty, and imparts a holy dread of offending Him ; it makes the soul strip itself, in reality or in spirit, of all the corruptible goods of this world, seeing that it is by an

[1] St. Matt. xi. 12.

inordinate attachment to them that men offend God their Creator. The fear of God produces true humility, and corresponds to the first beatitude: "*Blessed are the poor in spirit: for theirs is the "Kingdom of Heaven.*" It produces in the soul a continual presence, a holy trembling, a profound self-annihilation before God, and a salutary dread of Divine Justice. Modesty, temperance, and chastity are its fruits (about which fruits see under Virtues and Vices, Chapter XXVI.).

Suffering persecution.

8. The eighth beatitude—"*Blessed are they that suffer "persecution for justice' sake*"—is a special favour bestowed by God outside the sacraments; few have opportunity of dying for religion, but in a measure all must suffer some persecution and ignominy for the faith. The Bishop, after conferring this sacrament, gives the candidate a slap on the face, to remind him that he must be prepared to do so with patience and joy.

It is held that our Lord administered both baptism and this sacrament to His Virgin Mother, in order that She might receive all the marks of His true friends and followers.

CHAPTER XX

THE SACRAMENT OF PENANCE

Meaning of Penance.

196. THE word "penance" means sorrow, regret, repentance; also pain, punishment, vengeance—as, for instance, "a penance"—compensation, reparation expiation, etc., and all these ideas are included in this sacrament. Regarded supernaturally, it is anguish of soul on account of sin, because God is offended and made inimical; as a moral virtue, it is that disposition of soul which inclines it to utter detestation of sin, as being abhorrent to God, moving it to a real determination to renounce evil and satisfy the Divine Justice. As a sacrament, it is the means whereby all sins committed after baptism are forgiven; it is therefore called a second baptism, and by the Council of Trent "the second plank after shipwreck."

Anticipation of Particular Judgment.

We may also say that the tribunal of penance is the anticipation of the particular judgment. The moment after the soul quits the body it is summoned to appear before the Supreme Judge our Divine Lord—"*in the place in which thou art created, in the "land of thy nativity, I will judge thee*";[1] in an instant all the acts of a lifetime, both good and bad, are made manifest, and weighed in the balance of God's justice, and the soul will be called upon to give an account. Satan, called "the accuser of his brethren," is present—"*let Satan stand at his right hand*"[2]—and uses, in his malice and hatred of God and His works,

[1] Ezech. xxi. 30. [2] Ps. cviii. 6.

even lying accusations, in order, if possible, to bring about the soul's eternal condemnation. But a merciful God has provided this means to secure the contrition and absolution of every sinner before appearing before that dread tribunal, and so preventing a calamity so awful.

Institution of the Sacrament of Penance.

197. Our Lord instituted this sacrament after His Resurrection. Appearing to His Apostles in the upper chamber, He said to them: "*Peace be to you. As the Father hath sent Me, I also send you. When He had said this, He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.*"[1] It is true, as the Jews objected, that God alone can forgive sins, but who will say that He cannot delegate this power to whom He will? So St. Paul says: "*All things are of God, Who hath reconciled us to Himself by Christ: and hath given to us the ministry of reconciliation. For God indeed was in Christ reconciling the world to Himself, not imputing to them their sins, and He hath placed in us the word of reconciliation. For Christ therefore we are ambassadors, God as it were exhorting by us. For Christ we beseech you, be reconciled to God.*"[2] The outward sign or quasi-matter of this sacrament is the sum of the acts of the penitent: sorrow, contrition, purpose of amendment, shown in some way by tears or words, confession, etc.; the form is the absolution, the essential part of which is: "I absolve thee from thy sins, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." The full formula of absolution, translated, is as follows: "May Almighty God have mercy on thee, and forgive thee thy sins; may He bring thee to life eternal. Amen. May the Almighty and Merciful God grant thee indulgence, absolution, and remission of thy sins. Amen. May our Lord Jesus Christ absolve thee; and I by His authority absolve thee from every bond of excommunication

Matter and Form.

Words of Absolution.

[1] St. John xx. 21-23. [2] 2 Cor. v. 18-20.

" (suspension, if a cleric) and interdict, as far as I " am able and thou hast need. Lastly, I absolve " thee from thy sins, in the Name of the Father, and " of the Son, and of the Holy Ghost. Amen. May " the Passion of our Lord Jesus Christ, the merits " of Blessed Mary the Virgin, and of all the Saints, " whatever good thou shalt have done, or evil thou " hast sustained, be to thee the remission of sins, " increase of grace, and reward of eternal life. " Amen."

The Priest in the Confessional.

198. The priest in the confessional exercises a fourfold office: he is judge, teacher, physician, and father; being clothed with authority, and, so to speak, the personality of Jesus Christ, he acts in His Name. He speaks, and our Lord ratifies; he absolves, and the handwriting of condemnation against the sinner is blotted out for ever. The guilt of sin once remitted never recurs; even should the sinner relapse into his former excesses, and in the end lose his soul, he will never have to suffer for sins forgiven, for " *the gifts of God are without repentance* " on God's part, yet on account of the weakness they have caused in his soul, for this is not quite removed by the sacrament, he is bound to be for ever watchful, and take precaution according to the warning of the wise man: " *Be not without fear for* " *sins forgiven, and add not sin to sin.*"[1]

The Priest as Judge.

The priest is pre-eminently a judge. " *Know you* " *not,*" says St. Paul, " *that we shall judge angels*";[2] and our Lord: " *You also shall sit on twelve seats* " *judging the twelve tribes of Israel.*"[3] As a judge he must carefully weigh each case presented to him, and judge between " *leprosy and leprosy*"; " *but* " *he that will be proud, and refuse to obey the com-* " *mandment of the priest, who ministereth at that time* " *to the Lord thy God, and the decree of the judge, that* " *man shall die.*"[4] If the penitent be rightly disposed, he must absolve; but if he judge otherwise he must refuse absolution, dispensing the merciful law of the

[1] Ecclus. v. 5.
[2] 1 Cor. vi. 3.
[3] St. Matt. xix. 28.
[4] Deut. xvii. 12.

Secrecy of the Confession.

Church without partiality or prejudice. He may not use against the penitent any knowledge he may happen to have of him outside his own confession, nor may he use in any way whatever any knowledge he may thus give when the confession is concluded; the penitent, therefore, except in conscience, is as absolutely free after as before, for the seal of secrecy is inviolable, and cannot be broken under any pretext whatsoever, even should the priest suffer death when a word would save him. As a rule the priest does not even know the name of the person confessing, and has no right to know it; he is bound also in obtaining the integrity of the confession never to go beyond the bounds of prudence, modesty, and meekness. The penitent is himself the accuser, and is judged by his own conscience, and not by the priest's;

Priest as Teacher.

the latter must correct, however, according to his discretion, any error of judgment or ignorance of the law of God of which he alone is the authorized teacher and interpreter, according to the words: "*The lips "of the priest shall keep knowledge, and they shall seek "the law at his mouth, because he is the angel of the "Lord of hosts.*"[1] "*He that heareth you, heareth Me, "and he that despiseth you, despiseth Me, and he that "despiseth Me, despiseth Him that sent Me.*"[2] "*If "any man will not hear the Church, let him be to thee "as a heathen and publican.*"

As Physician.

The priest is the physician of the soul. It is subject to more maladies than the body, and he is able from his study and experience, and from the grace of the sacrament of Order, to supply a suitable remedy to each, and guide the soul in the different paths of perfection. He is bound also to point out the danger and evil consequence of sin without fear or human respect. "*If thou give warning to the "wicked, and he be not converted from his wickedness, "and from his evil way, he, indeed, shall die in his "iniquity, but thou hast delivered thy soul.*" Otherwise, "*I will require his blood at thy hand.*"[3]

As Father.

He is also a pastor and father. He receives by

[1] Mal. ii. 7. [2] St. Luke x. 16. [3] Ezech. iii. 19, 20.

his grace of ordination a tender, loving, fatherly care and sympathy for others, especially when he represents the Father of all in this holy office. His duty is to encourage, console, direct, warn, and even to rebuke "*with all patience and doctrine.*"[1] On this ground St. Paul enjoins respect for the priesthood. He says: "*I admonish you as my dearest children: "for if you have ten thousand instructors in Christ, "yet not many fathers. For in Christ Jesus, by the "Gospel I have begotten you.*"[2] A priest, though approved by his superiors, has no power to absolve until he receives jurisdiction from the supreme Pontiff through the Bishop of the diocese, except in case of a person dying, when the Church supplies the necessary faculties. Just as a judge cannot exercise his office without the authority of the Crown, however qualified he otherwise may be. Jurisdiction.

199. God does not forgive sin unconditionally. In the present economy it is impossible for an impenitent sinner to be received into the friendship of God. For perfect reconciliation, contrition and sorrow, confession and satisfaction are indispensable. "*I say to you: except you do penance, you shall all "likewise perish,*"[3] wherefore "*there is joy in Heaven "over one sinner that doth penance*"[4] (or that repenteth). Conditions.

Contrition (from *contero*, to bruise, to crush, to wear out, consume), is sorrow of heart on account of sin. It may be perfect or imperfect, which latter is conveniently termed *attrition*. Perfect contrition is sorrow or detestation of sin from the motive of the pure love of God, without selfish thought of its inevitable consequences. It justifies the soul on the instant, before the administration of the sacrament; but recourse must afterwards be had to it, and indeed this obligation of submitting the offence "to the "keys" is included and supposed in the act of sorrow itself. A soul in mortal sin, making an act of perfect love of God, is at once raised from the Contrition.

[1] 2 Tim. iv. 2.
[2] 1 Cor. iv. 14.
[3] St. Luke xiii. 5.
[4] St. Luke xv. 7.

death of sin, but must be liberated, so to speak, like Lazarus, from the swathing bands of the grave. Our Lord cleansed the lepers immediately they made their act of faith, but bade them afterwards "*show themselves to the priests.*" He most carefully respects that authority He Himself has set up.

Attrition. Attrition, or imperfect contrition, is sorrow for sin springing from some lower, though supernatural, motive, such as the deformity of sin itself, the fear of hell, desire of Heaven, etc., and this is sufficient with the sacrament for the removal of even mortal sin. Servile fear springing from some mere natural motive—loss of friends, of money, of reputation, etc. —is not of itself sufficient.

Sorrow must be internal, and not external only—"*rend your hearts, and not your garments, and turn to the Lord your God.*"[1] It must be supernatural—that is, elicited by the help of Divine grace, and in some way relative to God, as fear of His judgments, hope of reward, horror of sin in comparison with God's goodness, etc.; it must be such a sorrow as detests sin above all other evils, preferring death to its recurrence; it must be universal—that is to say, it must cover all mortal sins, for God cannot forgive one mortal sin, and leave others unforgiven. "*He that offends in one point is guilty in all.*"

Confession. Confession is self-accusation. "*If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity.*"[2] In the Jewish law there was public confession. Everyone was bound to offer a particular kind of sacrifice for each kind of sin, and when a man made his trespass offering he confessed his sin to the priest; so when the people were baptized by St. John they naturally confessed their sins. "*Be not ashamed to confess thy sin,*" says the Wise Man, "*but submit not thyself to every man for sin.*"[3] Confession is the natural impulse of a devout heart, springing from the desire to make things right.

[1] Joel ii. 13. [2] 1 St. John i. 8, 9. [3] Ecclus. iv. 31.

"*Confess your sins one to another, and pray one for* "*another*"[1] is the counsel of St. James, even outside the tribunal.

Public Confession.

For the first three centuries public confession was the general rule in the Church. If a man committed a grave sin, he confessed it openly in the assembly, and received a canonical penance from the penitentiary. It was abolished in the fourth century on account of the scandals which sometimes ensued. Confession is now always made privately, and the penance given is comparatively small, an earnest of the expiation due to the justice of God.

There are not wanting allusions to confession even in the earliest days. Tertullian writes :[2] "For if thou "thinkest Heaven is still closed, remember that the "Lord left here the Keys thereof to Peter, and, "through him, to the Church. The confession of "sins lightens their burden as much as the dis- "sembling of them increases it, for confession "savoureth of satisfaction, dissembling of stub- "bornness."

St. Gregory of Nazianzus :[3] "Do not think it un- "becoming in thee to confess thy sins, knowing how "John baptized, that thou mayest escape shame "hereafter by being ashamed here, and thou wilt "thus show that thou hast truly hated sin, when "thou hast exhibited it, and triumphed over it, as "a thing that is deserving of contempt."

Number and Kind of Sins to be confessed.

199A. All mortal sins must be confessed in number and kind, with any grave circumstance which may aggravate the crime or change its species. For instance, if a man killed his father, it would not be sufficient to say: "I killed a man." And if he separately intended beforehand on several occasions to do the deed, he would be bound to say on how many occasions, for each is a separate sin. No one is bound to confess venial sins, though if they are deliberate it is always better to do so. When, as may happen, there are no grave sins

[1] St. Jas. v. 16. [2] *Scorpiace*, n. x., p. 496.
[3] Tr. i. or xl., p. 642.

to be confessed, sorrow for one venial sin or for some past sin already confessed is sufficient to secure the grace of the sacrament. It would be sufficient for the penitent to say: "I renew my sorrow "for many sins against fraternal charity in my past "life."

Satisfaction.

Satisfaction is the reparation made to God and man (if necessary) for the injury done by sin. A man is bound "*to bring forth fruits worthy of penance*" by turning away from mortal sin, and avoiding all dangerous occasions of it. He must also perform the penance given by the priest, and if he has injured his neighbour's goods or reputation, he must make restitution according to his means. He must be in charity with all men, as far as possible, and if any man have injured him, he must be prepared to forgive. "*If you will not forgive men, neither will your "Father forgive you your offences.*"[1]

Occasion of Sin.

An occasion of sin is a condition of things in which, on account of external circumstances, either from their own nature or from human weakness, or to this person from having committed sin under such circumstances before, sin would most probably be committed. Such grave occasions all are bound to shun, according to our Lord's warning: "*If thy right eye "scandalize thee, pluck it out, and cast it from thee. "For it is expedient for thee that one of thy members "should perish rather than thy whole body be cast into "hell.*"[2]

No Limit to God's mercy.

200. God in this sacrament puts no limit to His mercy. No kind of sin is excluded from the power of the Keys, however often reiterated; but the penitent here and now must have the intention of never committing the sin again. He does not know, when once pardoned, whether, should he return to his sin, God would give him grace and opportunity of returning to penance, and so God's goodness is no plea for presumption.

Sin against the Holy Ghost.

The sin or blasphemy against the Holy Ghost, which "*has no forgiveness either in this world or in*

[1] St. Matt. vi. 14. [2] St. Matt. v. 29.

"*the world to come*,"[1] is understood by some to mean the state of final impenitence, in which the soul steeped in sin and evil deliberately and finally turns its back on God, resists and rejects His grace, contemns His mercy, and even takes a diabolical delight in evil. It is a sin against that very attribute ascribed to the Holy Ghost, from which all grace of repentance comes, and therefore *of its own nature* is unpardonable, for by it a man shuts his eyes to the inspiration of the Holy Spirit, and so prevents the operation of that grace by which alone pardon is possible. Just as when a man puts out his own eyes it is impossible for him ever to see again except by miracle.

"*For it is impossible for those who were once illumi-*
"*nated* (by Baptism), *have tasted also the Heavenly*
"*Gift* (Holy Eucharist), *and have been made par-*
"*takers of the Holy Ghost* (by Confirmation), *have,*
"*moreover, tasted the good word of God* (Divine con-
" templation), *and the powers of the world to come,*
"*and are fallen away, to be renewed again to penance,*
"*crucifying again to themselves the Son of God, and*
"*making Him a mockery*."[2] Impossible, that is, to the ordinary economy of God's grace, there being no excuse of weakness or ignorance, as in sins against God the Father, to whom power is ascribed, and against God the Son, to whom wisdom. "*If you*
"*were blind, you would not have sin; but now you*
"*say, We see. Your sin remaineth*."[3] It is impossible for God, either in this world or in the world to come, to forgive sins without repentance; and this, without the extraordinary grace of God, is impossible to a man who has sinned against the Holy Ghost by wilfully and maliciously ascribing to diabolical power what he knows, or ought to know, is wrought by the "finger of God," which was the sin of the Pharisees.

Effects of Penance.

201. The effects of this sacrament are manifold. The one for which it is chiefly instituted is the remission of the guilt of actual sin and all eternal punish-

[1] St. Matt. xii. 32. [2] Heb. vi. 4-6. [3] St. John ix. 41.

ments, for a just man cannot be subjected to this. It remits also all or part of the temporal punishment, according to the dispositions of the penitent. The penance enjoined should be carefully and devoutly performed, for it is an integral part of the sacrament, and therefore of special satisfactory value. It is a grave sin to wilfully omit it if it is given in atonement for grave sins, and venial if only for venial. Other prayers and acts of penance should be added, for the penance does not ordinarily adequately cover all the temporal punishment due.

The sacrament gives renewed strength and courage to resist successfully the particular temptation to the sin confessed, and grace to overcome sinful habits and secret attachment to evil. It gives the grace of greater illumination, and in consequence greater detestation of sin in general. It fosters a greater love of our Lord in His Sacred Passion, and the continual habit of compunction of heart which follows this devotion. It gives the right and claim to further graces, and a solid hope of final perseverance in virtue and a holy death.

" As every sect of heretics," says Lactantius[1] in the fourth century, " thinks its followers are, above all " other Christians, and its own the Catholic Church, " it is to be known that that is the True One, wherein " is confession and penitence, which wholesomely heals " the wounds and sins to which the weakness of the " flesh is subject."

Form of Confiteor.

The following is the translation of the *Confiteor*, or general form of confession, ordered by the Church to be said in the Holy Mass, and which may laudably be recited at any time: "I confess to Almighty God, to Blessed " Mary ever Virgin, to Blessed Michael Archangel, to " Blessed John the Baptist, to the holy Apostles Peter " and Paul, to all the saints, and to you, Father, that " I have sinned exceedingly in thought, word, and " deed, through my fault, through my fault, through " my most grievous fault." (Here, if said in private, sins may be confessed in particular.) " Therefore I

[1] *Divin. Instit.*, l. iv., c. xvii.

" beseech Blessed Mary ever Virgin, Blessed Michael " Archangel, Blessed John Baptist, the holy Apostles " Peter and Paul, and all the saints, and you, Father, " to pray to the Lord our God for me. Amen."

Act of Contrition.

The following is an act of contrition which may be said while the priest pronounces the words of absolution. It contains three ascending motives of sorrow : " O my God, I am sorry and beg pardon for all my " sins, and detest them above all things, because " they deserve Thy dreadful punishment, because " they have crucified my loving Saviour Jesus " Christ, and most of all because they offend Thy " infinite goodness ; and I firmly resolve, by the " help of Thy grace, never to offend Thee again, and " carefully to avoid the occasions of sin. Amen."

CHAPTER XXI

THE HOLY EUCHARIST

Titles; 1. The Blessed Sacrament.

202. THERE are many names given to the Sacrament of sacraments expressive of its ends and uses. It is called the *Blessed Sacrament* to denote its pre-eminence above all others, just as our Lady is called the Blessed Virgin, being Queen of all virgins. It contains, not grace only, as in the other sacraments, but the Author of all grace, really and substantially, Other sacraments have this for their centre and end. and qualify the soul for its worthy reception. The other sacraments come to an end, except in their effects, when administered. This is permanent after consecration and administration. In other sacraments the matter used remains unchanged; in this the former appearances alone remain, the substance being entirely changed. It is "blessed" because it bestows upon the recipient all possible blessings, and is itself beyond all praise and benediction.

2. Most Holy Sacrament.

It is called the *Most Holy Sacrament* because it veils from sight the Most Holy One, and tends to our sanctification more than any other. The outward sign is Bread and Wine, the inward grace the true Body and Blood of Jesus Christ.

3. Holy Eucharist.

Because our Lord "gave thanks" to God His Father at its institution, and in it daily thanks His Heavenly Father on our behalf for infinite graces daily bestowed on us, and because by it we can render thanks to God most holily and worthily for His favours, it is called the *Holy Eucharist*—that is, εὐχαριστία = thanksgiving.

It is called, particularly when exposed for adoration, the *Sacred Host*, from *hostia* = a victim, because here the Divine Victim, the Immaculate Lamb of God, in the same spirit in which He offered Himself on Calvary, "*makes continual intercession for us*," remaining, as it were, inanimate, helpless, and slain upon the altar; and because this Sacrament is a continual, mystical memorial of our Lord's Sacred Passion; in it, "*we show forth our Lord's death till He come.*"[1] 4. Sacred Host.

It is called also the *Holy Communion* because by participating of it we are brought into intimate communion or intercourse with God our Lord. "*The chalice of benediction which we bless, is it not the Communion of the Blood of Christ? And the Bread which we break, is it not the partaking of the Body of the Lord?*" And in it we are brought into fellowship or communion with all the members of Christ's mystical Body, the Church. "*For we being many are one Bread, one Body: all that partake of one Bread.*"[2] 5. Holy Communion.

In early days it was called the *Divine Mystery*, or the "*Mystery of Faith*" (1 Tim. iii. 9). St. Paul exhorted deacons, whose special privilege it is to carry the Blessed Sacrament, "*to hold the Mystery of Faith in a pure conscience.*" If Mass was being celebrated, it was called the "Divine Mysteries." In France it is called "Bon Dieu," and in Spain "His Divine Majesty." 6. Divine Mystery.

When given to the dying, it is called the Holy *Viaticum*, or the Holy Food for the journey. To them it is administered at any time of the day or night, even though the person, as is generally the case, be not fasting. 7. Viaticum.

203. It is not wonderful that as there are in the Old Law many types and figures of the Sacrifice of Calvary, there should also be many striking figures of this great Sacrament so intimately connected with it. The first was the sacrifice of *bread and wine* offered by Melchisedech, priest and King of Salem, Types. 1. Melchisedech.

[1] 1 Cor. xi. 26. [2] 1 Cor. x. 16, 17.

to whom Abraham paid homage as to a priest of a higher order, and gave him tithes of all, from which circumstance St. Paul makes a long argument to show the superiority of the Christian priesthood over the Jewish (Heb. vii.).

2. Paschal Lamb.

The next great type of the Holy Eucharist is the *paschal feast*, in which all were bidden to eat of the flesh of the lamb sacrificed, with unleavened bread and bitter herbs, which command corresponds to the Christian Paschal precept binding all under pain of sin to draw near the altar and partake of the flesh of the Divine Victim, under the form of unleavened bread, with prayers and fasting signified in the bitter herbs.[1]

3. Manna.

The third type is the *Manna*, or "Heavenly Bread," with which our Lord fed the Israelites in the desert for forty years. It appeared early in the morning with the dew. It was round and white, like coriander seed, and tasted like delicate bread made of flour and barley. "*Those who gathered much had "nothing over, and those who gathered little had no "lack.*" So in the Blessed Sacrament our Lord is as truly present in a large as in a small Host or Altar-bread. It suited everyone's taste. Those who lived holy lives relished it, and those who would not keep the law "*loathed this light food.*" It kept them in health and strength until they reached the Land of Promise, just as the Blessed Sacrament preserves the soul of the faithful unto eternal life.

Some of it was placed in the Ark of the Covenant in a vessel of gold, and remained incorrupt, as a perpetual memorial of God's goodness, a type of the Blessed Sacrament reserved above the altar in our Churches.[2]

4. Loaves of Proposition.

There was also kept before the veil in the Temple for the same reason a golden table on which were placed every morning "loaves of proposition, and a "golden candlestick with seven branches, represent-"ing the seven sacraments, to burn before it as a "memorial for ever."[3]

[1] Exod. xii. [2] Exod. xvi. 32. [3] Exod. xxv. 30.

The peace offerings of fine flour, and the libations of wine, and the unleavened wafers of which the priests alone partook, were also types of the Holy Eucharist, in which we receive from God the true kiss of peace and reconciliation. The holy bread with which the Angel fed Elias (3 Kings xix. 7), and on the strength of which he made a journey of forty days, is also taken to be a type of this Holy Sacrament. 5. Peace Offerings of Flour.

204. The Sacrament of the Altar is the true Body and Blood of Jesus Christ, together with His Soul and Divinity under the outward forms or appearances of bread and wine. Our Lord instituted it both as a sacrifice and sacrament, as has been before shown, on the eve of His Sacred Passion (see par. **125**), when He took bread and wine into His Sacred Hands and pronounced the words of consecration: "*For this is My Body*," and "*For this is My Blood, of a New and Eternal Testament, the Mystery of Faith, which for you and for many is to be poured out for the remission of sins.*" The matter used is wheaten bread (not necessarily unleavened), and wine made from the juice of the grape, to which a few drops of water are ceremoniously added. Definition of the Sacrament of the Eucharist.

This wondrous change is effected by *transubstantiation*[1]—that is to say, the whole substance or essence of the bread is changed into the Body of Christ, the Transubstantiation.

[1] Cardinal Newman's defence of this doctrine may be well introduced here: "It is difficult to imagine, I grant, but "how is it difficult to believe? . . . But for myself I "cannot indeed prove it, I cannot tell *how* it is; but I say, "'Why should it not be? What's to hinder it? What "'do I know of substance or matter? Just as much as the "'greatest philosophers, and that is nothing at all'; so "much is this the case that there is a rising school of philo- "sophy now which considers phenomena to constitute the "whole of our knowledge in physics. The Catholic doctrine "leaves phenomena alone. It does not say that the phe- "nomena go; on the contrary, it says that they remain, "nor does it say that the same phenomena are in several "places at once. It deals with what no one on earth knows "anything about, the material substances themselves. "And in like manner of that majestic Article of the Anglican "as well as of the Catholic creed—the Doctrine of the Trinity

appearance or *accidents* of the bread remaining as before, and the whole substance of the wine is changed into the Blood of Christ, the form, or appearance, or *accidents* of wine remaining intact. Our Lord is really present then, but miraculously, and in the manner of a spirit, the whole of His Sacred Body occupying the whole of the Sacred Host and each particular portion of it, very much in the same way as the soul of man occupies his body—the whole in each part; and the whole of His Precious Blood is in the chalice, and in each portion or drop of the sacramental species of wine. The substance or essence of both, that which underlies and gives being to the *accidents*, which alone are perceptible by the senses—size, taste, colour, smell, form, etc.—no longer exist at all, but by the omnipotence of God the appearance, accidents, or species remain without their natural substance, and altogether miraculously. It follows that what affects the species does not affect the Body of Christ. If the sacred species be broken, not so the Body of Christ; it remains whole and entire under each fragment. If they become corrupt, not so the Flesh and Blood, for they simply cease to be there present, the substance proper to each now corrupted species supplying the place as before the consecration. The Real Presence abides in both species as long as both have the appearance of bread and wine respectively in the common estimation of men.

Real Presence.

205. Under either kind alone the Body and Blood, Soul and Divinity of Christ are received, and a true and perfect Sacrament, for the Sacred Body and Blood, separated, indeed, on Calvary, are now indis-

Whole of Christ received under either Kind.

" in Unity. What do I know of the Essence of the Divine " Being? I know that my abstract idea of three is simply " incompatible with my idea of one; but when I come to " the question of concrete fact, I have no means of proving " that there is not a sense in which one and three can equally " be predicated of the Incommunicable God."*

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* *Apologia*, General Answer, part vii. *incip.*

solubly united together with the Human Soul and Divinity, so that where one is, there is the other by concomitance. The separation of the Body and Blood of Christ in the Sacrifice of the Mass is mystical and commemorative, but not real. "*Christ rising "again from the dead, dieth now no more, death shall "no more have dominion over Him.*"[1]

Early discipline of the Church.

There is no doubt that formerly Holy Communion was received in both kinds by all, but not under all circumstances, as, for instance, when it was carried to the sick or to the martyrs in prison.[2] That our Lord is received entire under either kind alone is affirmed by St. Paul: "*Whoever shall eat this Bread,* "OR *drink the chalice of the Lord unworthily, shall* "*be guilty of the Body* AND *the Blood of the Lord.*"[3] On account of the great numbers now going to Communion, and the danger of spilling the Precious Blood, the laity only receive the Sacred Host. The priest who offers the sacrifice must receive the chalice also, for to them our Lord said: "*Drink ye all of this.*" Priests in sickness, or at any other time communicating privately, receive, as others, the Sacred Host alone. It is noteworthy that our Lord, when speaking of the Sacrament itself, calls it His Body and Blood, but when He speaks of its species He invariably mentions Bread alone. Thus: "*Unless you eat the Flesh of the Son of Man, "and drink His Blood, you shall not have life in you*"; and then: "*If any man eat of this Bread, he shall "live for ever.*"

Our Lord's Argument.

206. It was the custom of our Lord to teach great truths little by little, as His disciples could bear them, and so He taught about this great Sacrament[4] long

[1] Rom. vi. 9. [2] See par. **128**.

[3] 1 Cor. xi. 27. It is to be noted that the Reformers, evidently to obscure this doctrine, mistranslated this passage, substituting "and" for "or": "Whenever you shall eat this Bread "*and*," etc.

In early ages, in some places infants were communicated with a drop of the Precious Blood, so firmly established was this doctrine, and so literally were our Lord's words taken as to the necessity of receiving it to obtain salvation.

[4] St. John vi.

before He instituted it. He prepared their minds to accept this teaching on faith by performing an astounding miracle. He fed five thousand men, besides women and children, with five loaves and two fishes. It had its effect: they came to seize Him to make Him king; but He fled, and compelled His Apostles, who evidently had caught the general enthusiasm, to take ship, leaving Him alone on the mountain. In the middle of the night He came to them as they were labouring at their oars, and so they were brought to the other side. On the next day the multitudes, who in their zeal had walked round the lake, were astonished to see Him on the other side, knowing that He had not taken ship with the Apostles, and in wonder asked: "*Rabbi, when camest Thou "hither?*" Then, all eyes being fixed in wonderment on Him, He made that wonderful discourse about the Blessed Sacrament.

The miracle He had performed brought to their minds Moses and the heavenly manna. Our Lord promised them the True Bread from Heaven, of which this was but a shadow, and declared plainly: "*I am the Bread of Life: he that cometh to Me shall "not hunger, and he that believeth in Me shall never "thirst.*"[1] He does not attempt to explain, but simply appeals to their faith in Himself. "*I have "descended from Heaven. . . . This is the will of "My Father, Who sent Me: that everyone who seeth "the Son, and believeth in Him, shall have eternal life, "and I will raise him up in the last day.*"

The Jews fail to understand Christ.

The Jews murmured because He said He had come down from Heaven, saying they knew both His father and Mother. Again our Lord repeated His solemn statement: "*Amen, Amen, I say to you: "He that believeth in Me hath eternal life. I am "the Bread of Life. Your fathers did eat manna in "the desert, and are dead. This is the Bread coming "down from Heaven: that if anyone shall eat of it, "he shall not die.*"[2]

The Jews resented this teaching, but our Lord

[1] St. John vi. 35. [2] St. John vi. 47-50.

continued more emphatically: "*I am the Living "Bread, Who have come down from Heaven. If any "man shall eat of this Bread, he shall live for ever: "and the Bread which I shall give for the life of the "world is My Flesh.*"[1]

The Jews resented this still more, and with incredulity, contemning those who were inclined to believe, asked one another: "*How can this Man "give us His Flesh to eat?*"

No metaphorical meaning.

Our Lord, so far from withdrawing His words, or giving them a metaphorical meaning, urged the doctrine still more strongly: "*Amen, Amen, "I say to you: Unless you shall eat the Flesh "of the Son of Man, and drink His Blood you "shall not have life in you. He who eateth My "Flesh, and drinketh My Blood, hath eternal life: "and I will raise him up in the last day. For My "Flesh truly is meat; and My Blood truly is drink. "He who eateth My Flesh, and drinketh My Blood, "abideth in Me, and I in him. As the Living Father "hath sent Me, and I live by the Father: he also who "eateth Me, even he shall also live by Me. This is the "Bread which from Heaven has descended; not as "your fathers did eat manna and are dead; he who "eateth this Bread liveth for ever.*"[2]

The Jews unsatisfied.

Many of the Jews remained unsatisfied, being unprepared to take our Lord's words on faith. "*This "is a hard*" (or harsh) "*doctrine,*" said they. "*Who "can possibly accept it?*" Our Lord, knowing that they had taken scandal, said: "*Doth this scandalize "you? What if you shall see the Son of Man ascending "where He was before?*" ("And still be present and "give His Flesh to eat and His Blood to drink to His "disciples on earth" seems to supply the meaning of this comparison, or the inference implied may be: "If I am able to ascend to Heaven, I am surely able "to do this thing also.") "*It is the Spirit Who giveth "life: the flesh can profit nothing:*[3] *the words that I*

[1] St. John vi. 51, 52. [2] St. John vi. 54-59.

[3] What flesh can profit nothing? Not this flesh, for it is hypostatically united to the Eternal Word. Not this flesh,

"*speak to you are spirit and life.*" That is to say: "My words are not mere words; they have the Spirit "of God with them, Who can make them effect what "they signify. I am speaking of spiritual things, "where human fleshly wisdom will not help you; "you must take My word for it. '*No one is able* "*to come* 'to Me unless it shall be given him by My "*Father.*'"

Even the disciples go away.

Seeing that our Lord still maintained the literal sense of His words, "*many of His disciples went back* "*from Him: and now walked not with Him.*" Our Lord turned to His Apostles, and said: "*Will you* "*also go away?*" St. Peter the Apostle of faith, speaking for the rest, answered: "*Lord, to whom* "*shall we go? Thou hast the words of Eternal Life:* "*and we have believed and have known that Thou art* "*the Christ the Son of God.*" They did not mistake His words, nor knew how He would bring them to pass, content to wait in faith. Judas, however, would not believe, though he went not away; for our Lord said: "*But there are some of you who do not* "*believe.*" For Jesus knew from the beginning who would not believe, and who was about to betray Him; and again our Lord said: "*Have I not chosen you* "*twelve, and one of you is a devil?*" Judas, then, was

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or why did He become incarnate? but human wisdom, which is so debased as regards the things of God that our Lord calls it flesh; *e.g.*, "*You judge according to the flesh.*"* St. Paul everywhere uses the same figure: "*God has chosen* "*contemptible things . . . that no flesh should glory in His* "*sight.*"† "*But the animal man does not perceive the things* "*which are of the spirit of God.*"‡ The mysteries our Lord preached are above the natural man; they are supernatural—that is, "living" or life-giving. The metaphorical meaning in the Hebrew of eating the flesh of a person was to calumniate or back-bite. The Jews who went away certainly interpreted His words literally; if our Lord only meant them to be taken figuratively, He would not have allowed them to go without further explanation. It is difficult to see how anything less than the true doctrine could have been the object of such an act of faith as our Lord demanded.

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* St. John viii. 15. † 1 Cor. i. 29.
‡ 1 Cor. ii. 10; Rom. viii. 7.

the first to disbelieve in the Blessed Sacrament, and the first in consequence to make a sacrilegious communion.[1]

207. The earliest Fathers bear unfaltering witness to the Real Presence, and until the time of Luther those who denied this doctrine were at most so insignificant that they only served to bring out more strikingly the truth of this great mystery.

The teaching of St. Paul.

St. Paul severely rebukes his Corinthian converts who profaned the Holy Sacrament, "*not discerning "the Lord's Body*,"[2] and declared that by doing so they were "*eating and drinking judgment to them-"selves*"; and warned them that their profanation was the cause of God's punishments of sickness and death; "*for*," said he, "*whoever shall eat this Bread, "or drink the chalice of the Lord unworthily, is guilty "of the Body and the Blood of the Lord. But let a man "prove Himself: and so let him eat of that Bread, "and drink of the chalice.*"[3] He could not justly and reasonably have spoken of their being "guilty "of the Body and Blood of the Lord" if, as a matter of fact, our Lord's Body and Blood were in reality not there at all.

Teaching of the Fathers,

The Docetæ "abstain from Eucharist and prayer "because they confess not that the Eucharist is the "Flesh of our Saviour Jesus Christ, the Flesh which "suffered for our sins, which the Father, in His "mercy, raised again."[4] They denied that our Lord had a real substantial body at all.

Ignatius.

"Be careful, therefore, to use one eucharist, for

[1] The foregoing is a sufficient answer to the stock objection, viz., that as our Lord on other occasions spoke metaphorically, as when He said, "I am the door," "the Vine," "the Light," etc., so here also He is to be so interpreted. His hearers did not mistake Him when He spoke metaphorically, because His metaphors were of such a class that they could not be taken literally; but here all took Him literally, and He does not explain Himself; and since that time practically to the sixteenth century all His followers took Him literally, and at the present time the vast majority of Christians still take Him literally.

[2] 1 Cor. xi. 29. [3] 1 Cor. xi. 27, 28.

[4] St. Ignatius, first century, Ep. ad Smyrn., n. 7, 8.

"there is but One Flesh of our Lord Jesus Christ, "and one cup for the uniting of His Blood. . . ."[1]

Justin "For we do not receive these things as common "bread and common drink, but in the same manner "as Jesus Christ, our Saviour, being made flesh by "the Word of God, had both flesh and blood for our "salvation; even so we have been taught that the "aliment from which our blood and flesh by trans- "mutation are nourished is the Flesh and Blood of "that Incarnate Jesus after it has been made the "Eucharist by the prayer of the Word which came "from Him."[2]

Origen. "If thou wilt go up with Christ to celebrate the "passover, he will give to thee both that Bread of "benediction, His own Body, and will vouchsafe to "thee His own Blood."[3]

Maternus. Speaking against paganism, who says:[4] "We know "by what remedies the poison of thy invention are "overcome. We drink the Immortal Blood of Christ; "to our blood has been united the Blood of Christ. "This is the saving remedy against thy crimes; this "drives out thy deadly poison from the people of "God."

"Dost thou wish to eat and drink? Come unto "the feast of wisdom, who invites all with a loud "voice, saying: '*Come, eat My bread, and drink the* "'*wine which I have mingled for you.*' Fear not "lest, in the feast of the Church, there be wanting "either grateful perfumes, or sweetmeats, or varied "drinks, or noble guests, or suitable garments. "What more noble than Christ, Who, in the banquet "of the Church, is both the Minister and the minis- "tered? Recline close by the side of this Guest, "and join thyself to God.

Ambrose. "O blessed word of the Lord, which crucified the

[1] St. Ignatius, first century, Ep. ad Philad., n. 4.
[2] St. Justin, second century, Apol. i., n. 65, 66, p. 83.
[3] Origen, third century, Tr. iii., Hom. xviii., in Jerem., n. 13, p. 256.
[4] Julius Firmiens Maternus, fourth century, Prof. Relig., n. 22, p. 32.

" sins of all men! O blessed Flesh of the Lord, which " ministered food to all men!"[1]

" A bishop should ever be prepared to offer victims " for the people—a mediator between man and God, " and one that with his sacred mouth makes the " Flesh of the Lamb."[2] Jerome.

" I will say something more; let the initiated " attend. When He needs to nourish thee, He " spares not His own Flesh; when He needs to " give thee to drink, He spares not even His own " Blood."[3] Chrysostom.

" And dost thou not remember that water that " was poured over thy face, that sacrifice that " adorned thy lips, that Blood that reddened thy " tongue?"[4]

" This Blood, worthily received, drives away " demons, and keeps them far aloof from us, but " summons the angels to us and the Lord of Angels. " For wheresoever they behold the Lord's Blood, " demons fly, and angels crowd in haste."[5]

" This Blood when poured out washed the whole " world. . . . Awful, in truth, are the mysteries " of the Church; awful, in truth, the altar."[6]

" We receive with a faithful heart and mouth the " Mediator between God and man, the Man Christ " Jesus, Who giveth us His Flesh to eat and His " Blood to drink, although it may appear more " horrible to eat human flesh than to destroy it, and " to drink human blood than to shed it."[7] Augustine.

" For as Eve was formed out of Adam, so are we " out of Christ the Lord; for we are buried with " Him in baptism, and we rise together with Thedoret.

[1] St. Ambrose, Tr. i., De Cain et Abel, l. i., c. 5, n. 19, p. 192.
[2] St. Jerome, Tr. i., Ep. lxiv. ad Fabiolam, n. 5, col. 356.
[3] St. Chrysostom, Tr. iii., Hom. in illud, Vidua Eligatur, n. 16, p. 389.
[4] St. Chrysostom, Tr. vii., Hom. xxx. in St. Matt., p. 402.
[5] St. Chrysostom, Tr. viii., Hom. xlvi. in St. John, n. 4, p. 315.
[6] St. Chrysostom, Tr. viii., Hom. xlvi. in St. John, n. 4, p. 315.
[7] St. Augustine, fifth century, Tr. viii., l. ii., Contra Adv. Leges et Proph., n. 34, col. 919.

"Him, and we eat His Body and we drink His "Blood."[1]

Liturgies.

208. In the ancient *Liturgy of Jerusalem*[2] we have: "Let us pray for the precious, supercelestial, ineffable, "undefiled, glorious, tremendous, terrible Divine "gifts which have been offered and sanctified to the "Lord our God"; and again: "Let us dismiss all "worldly thoughts from our minds, for the King of "kings, the Lord of lords, Christ our God, is about "to be sacrificed, and to be given to the faithful as "their food." In the *Liturgy of St. Mark*[3] the priest after consecration is directed to say three times: "This is truly the Body and Blood of Emmanuel "our God. Amen," and then: "I believe, I "believe, I believe and confess to my last breath that "this is the very living Flesh of Thy Only-begotten "Son, our Lord God and Saviour Jesus Christ. He "received it from our Holy Lady, Mother of God, "and ever Virgin Mary. I believe this itself truly "to be."

In the *Roman Liturgy*: "Wherefore, O Lord, we "Thy servants . . . offer unto Thy glorious majesty "of Thy gifts and presents a pure Host, a holy Host, "an immaculate Host, the Holy Bread of eternal "Life, and the chalice of everlasting benediction. . . . "May this commixture and consecration of the Body "and Blood of our Lord Jesus Christ be to us that "receive unto eternal Life. . . ." After receiving the priest says: "May Thy Body, O Lord, which I "have received, and the Blood which I have drunk, "cleave to my bowels: and grant that there may

[1] Theodoret, Tr. iii., Ep. ad Ephes., c. v., p. 434. These particular excerpts have been selected from the very copious writings of the early Fathers on this subject, because, while they are unmistakably clear, they are at the same time epigrammatically brief; they are the words also of saints whose light has shone through the ages far beyond the bounds of the Catholic Church, and are even often claimed by those whose doctrine on this mystery of mysteries is as wide apart as the poles.

[2] Called the Liturgy of St. James,

[3] Or the Alexandrian Liturgy.

" not remain in me stain of crime whom Thy pure " and holy mysteries have refreshed."

209. For more than a thousand years no one who believed the doctrine of the Incarnation disbelieved the doctrine of Transubstantiation, which follows as a sort of corollary ; indeed, so well was it established that it was used as an argument to prove the reality of the Incarnation. When Berengarius, in the eleventh century, in a speculative way denied this doctrine, the whole Church was horrified ; St. Leo IX. condemned his teaching in a council at Rome in A.D. 1050, which condemnation was followed by those of Vercelli, Paris, Florence, Tours, Angers, and Poitiers. When a letter of his was read in the Council at Paris, the Council declared that if the heresiarch did not retract his blasphemies, " the " whole army of France, with the clergy in their " vestments at its head, would seek him out, together " with his adherents, and besiege them till they had " either consented to the Catholic faith, or received " the just penalty of death." He in consequence retracted his opinions. Luther, in the fifteenth century, was bolder, and with his followers condemned the Church of their forefathers as apostate and idolatrous. St. Thomas of Villanova, a contemporary, and friar of the same Augustinian Order, in horror and amazement thus writes :[1] " Good God ! " if those who forsook all the riches and pleasures of " the world to live in the greatest poverty and " simplicity, like angels in human form, living for " Thee alone, for Thy honour, for Thy service, and " intent on Thy praises day and night, seeking " nothing but Thee, hurting no man, doing good to " all, humble, modest, and pious ; if such as these " were deceived and lived in error, and, as thinking " evil of God, perfidious and sacrilegious, have been " condemned, who, then, have been saved ? . . . " Away, away with such a thought about God, as " that He should suffer such worshippers to err, such " most holy lovers of His goodness, or that He

Berengarius.

Luther.

[1] Concio ii., in Dom. SS. Trin., vol. i., p. 701.

"should condemn to eternal death those whom only "by His grace could have risen to such a height of "purity and sanctity." The same argument applies equally in our day, when by far the greater majority of Christians are committed to the doctrine, who practise the same austerity and self-sacrifice in the service of God.

210. Bishops and priests alone are the ministers of this Sacrament; they alone have the power of changing bread and wine into the Body and Blood of Christ. Deacons, however, under certain circumstances may dispense it to the faithful. Our Lord gave the sacerdotal power when He said: "*Do this* "*for a commemoration of Me.*" When God gives command for a certain thing to be done, He at the same time gives the necessary force and power for its accomplishment. Priests alone are its guardians; all those who receive must prepare by a good confession should they unfortunately be in the state of mortal sin, and by prayer, and out of reverence for this Divine Food, must be fasting from the previous midnight; after Communion they should make a devout thanksgiving.[1]

Effects.

211. The chief end of this Sacrament is the spiritual refection of the soul, increase of grace, and the sanctification of both soul and body. "*He that* "*eateth My Flesh and drinketh My Blood, hath ever-*

Spiritual Food.

"*lasting Life, and I will raise him up at the last day.*" Although this Sacrament is chiefly concerned, as the others, with the soul, yet it is not without its beneficial effects upon the body, and many holy souls have found the Bread of Angels sufficient sustenance for both body and soul, needing no other food; but this is by a special favour of God. Each separate

[1] Catholic custom assigns a quarter of an hour at least for this holy exercise; the fact that the sacred species remain intact for ten or fifteen minutes after reception render this imperative on the score of reverence alone. Many of the Saints remained for hours immovable after their Communion, rightly accounting it the most precious moment of their lives. But there is no positive precept.

Communion increases the store of sanctifying grace in a manner more sublime than that of any other sacrament, for in it the Author of all goodness designs to become our food. It always confers sacramental grace, unless some obstacle, such as unrepented mortal sin, is present in the soul, and besides other special favours and mercies corresponding to the disposition of the communicant, it gives all actual graces necessary to maintain the spiritual life, to practise the virtues, and to advance daily in perfection.

Special Actual Grace.

It remits, by its very holiness, all venial sins when there is implicit sorrow for them, and even mortal sin should the soul, otherwise in good dispositions, be unconscious of its presence. It also remits temporal punishment due to sin, gives a distaste for the false pleasures of the world, attracts the soul to piety and to God, and assures the right and claim to further graces according to need, even unto eternal life. It is our Lord's *sacramentum* or pledge of future happiness—"*He that eateth this Bread shall "live for ever";* it is also the highest preservative against sin and all evil—"*He that eateth My Flesh, "and drinketh My Blood, abideth in Me, and I in "him,*" for "*Whosoever abideth in Him sinneth "not.*"[1]

Remission of Venial Sins.

212. The Holy Sacrament is a living, lasting, and true memorial of our Lord's life and sacred Passion; it epitomizes, so to speak, all that He has ever done for men. The Most Holy Virgin Mary spoke her "fiat," and the Son of God became incarnate in her most chaste womb; the priest at the altar, by the same power of Divine grace, pronounces his "fiat," and in a mystical manner the Son of God becomes incarnate in his hands, and there remains, as in the arms of His Divine Mother, helpless and obedient. Our Lord showed His humility and love in shrouding His Divinity under His Sacred Humanity; here, now that He is known to be God, He hides His Humanity under the species of bread and wine.

A Memorial of Christ's Passion.

[1] 1 St. John iii. 6.

His eucharistic life, corresponding with His mortal life on earth, is a perpetual monument of His tender, infinite love; "*having loved His own who were in "the world, He loved them unto the end.*"[1] His power, wisdom, and majesty are hidden; His mercy, patience, and love alone appear. Here He abides as if inanimate and deprived of life; shorn of His dignity and glory, He descends to the level, if we may say so, of common food, content to be consumed and to be at the mercy of those whom He loves, ready, if it were possible, to die again at their hands, wherefore St. Paul affirms: "*As often as you shall "eat this Bread, and drink the chalice, you show "forth the Lord's death till He come.*"[2]

The Abiding Presence.

213. The Holy Eucharist is the means which our Lord has devised, not only for communicating Himself to us, but for abiding with in the world to the end of time, according to His promise: "*I will not leave "you orphans: I will come to you.*"[3] "*Behold, I am "with you all days, even to the consummation of the "world.*"[4] Our Lord as God is present everywhere, in Heaven and on earth; and as Man He is present at the Right Hand of His Father in Heaven, and on earth in His Most Holy Sacrament alone. This it is which gives the solemn and awful spirit of devotion to every Catholic chapel, no matter how mean and unworthy the building may be.

It is the centre, therefore, the beginning and end of all Catholic devotion and worship, and the source and fount of all grace and power; the doors of the Church are always open to those who seek Him, alike in their joys and sorrows, desiring at least spiritual communion with Him. Jesus our Lord in the Blessed Sacrament is our Friend who never changes; Who can never misunderstand us, for He is Incarnate Wisdom; Who is always true to us; Whose "*conversation hath no bitterness*"; Who never wearies of us, for He makes us more and more worthy of His Divine friendship; of Whom we can never

A Friend that never changes.

[1] St. John xiii. 1.
[2] 1 Cor. xi. 26.
[3] St. John xiv. 18.
[4] St. Matt. xxviii. 20.

weary, for He is Infinite Goodness, Beauty, and Loveliness. Priest may come and go, but He remains, always ready to listen to us and assist us in our affairs, "*for His delight is to be with the children of men*," Who continually desires our love, Who alone can make us happy, give us courage to bear the burden of life, prepare us day after day for our eternal home in Heaven.[1]

[1] It is objected that, since St. Paul calls the Blessed Sacrament "bread and wine" after consecration, no change really takes place in it. This, however, is simply a mode of speech, in the same way as "the blind see, the lame walk," etc., instead of "those who had been blind, see," etc.; even now we speak of "the good thief." Moreover, since the accidents of bread and wine remain still, it is often convenient to use the same terms, especially as our Lord calls Himself the "Bread of Life," and is spoken of by the prophet Zacharias (ix. 17) as "*the Corn of the elect, and the Wine "springing forth Virgins.*" How strangely appropriate, according to the Catholic doctrine, is the expression used by our Lord: "*I am the Living Bread*"!

CHAPTER XXII

HOLY ORDER

Holy Order.

214. HOLY ORDER is a Sacrament of the New Law, by which grace is conferred on those who are chosen to be God's ministers, for the right and due performance of their several sacerdotal functions, by the imposition of hands. "*Neglect not the grace that is* "*in thee,*" writes St. Paul to Timothy, whom he had ordained, "*which has been given to thee by prophecy* "*(or prayer) with the laying on of the hands of the* "*priesthood.*"[1] And again: "*I admonish thee that* "*thou stir up the grace of God which is in thee by the* "*imposition of my hands.*"[2] It is therefore of Divine institution, for God alone can attach supernatural grace to a simple external act or ceremony.

The Jewish Priesthood.

215. In the Jewish Church, which was a "shadow "of future good things," God established a priesthood, and so in the true Christian Church He has set up a sacred hierarchy "*for the consummation of* "*the saints, in the work of the ministry, to the edification* "*of the Body of Christ.*"[3] The Christian priesthood, "according to the Order of Melchisedech," is superior to the Jewish according to the Order of Aaron. "*For* "*Christ, the High Priest of good things to come, by a* "*better and more perfect tabernacle not made with* "*hands, that is, not of this creation; nor by the blood* "*of goats and calves, but by His own Blood, entered* "*once into the Holy Place, having obtained an eternal*

[1] 1 Tim. iv. 14. [2] 2 Tim. iv. 14.
[3] Eph. iv. 12.

"*redemption for us.*"[1] St. Paul, therefore, rebuked those who still clung to the rites and sacrifices of the Temple, and said: "*We have an altar, from which "they cannot eat who serve the tabernacle.*"[2] The Jewish priesthood was temporal, and pointed to the eternal priesthood of Jesus Christ; they offered but the blood of bullocks and rams, which was only a figure of the One True Sacrifice, but the Christian priest, as the minister of Christ, offers a Divine Victim, the Immaculate Lamb of God, the "clean "oblation" spoken of by Malachias the prophet, which alone is worthy and acceptable to the Divine majesty of God. The Jewish priest offered in his own name, and so one priest succeeded another; but the Christian priest is "Alter Christus," and being clothed with the power, authority, and personality of Him Whom he represents in an unspeakable manner, offers the selfsame sacrifice as our Lord on Calvary, though in an unbloody manner, or, we may say, our Lord Himself offers the sacrifice, using the priest as His instrument. "*Jesus, that He might "sanctify a people through His Blood, suffered outside "the gate . . . through Him therefore we offer always "to God a victim of praise, that is, the fruit of lips "confessing His Name.*"[3] The tongue of the priest is the sword of sacrifice; his words, the fruit of his lips, bring the Sacred Victim on the altar, his hands hold Him, and His words and actions confess Him to be the true propitiation for sin, being both God and Man.

The Eternal Priesthood of Christ.

216. Our Lord gave the fulness of the priesthood to the Apostles at the institution of the Sacrifice of the New Law, with the power of conferring the same in its various degrees, according to their discretion. He imparted to them "the ministry of "reconciliation" after His Resurrection, breathing on them, saying: "*Receive ye the Holy Ghost; whose "sins you shall forgive they are forgiven,*" etc.; He gave them their authority to teach and enforce the laws of the Church before His Ascension, saying: "*Go,*

Ordination of the Apostles.

[1] Heb. ix. 11. [2] Heb. xiii. 10. [3] Heb. xiii. 15.

" teach all nations . . . teaching them to observe all " things whatsoever I have commanded you," etc., and fully installed them in their sacred office on the Day of Pentecost.

Handing on the Apostolic Succession.

Soon after we find the Apostles, according to our Lord's injunctions, ordaining the chief ministers, servers, or deacons.[1] The diaconate was a holy state or order, as the sequel proved, though the occasion which called forth this latent Apostolic power was a temporal need and difficulty. Later on the account of the consecration to the Apostolate of St. Paul and Barnabas is given (Acts xiii.) with the names of the three consecrators: Niger, Lucius, and Manahen, they on their missionary journeys spreading the faith, *" ordained them priests in every Church "* (Acts xiv. 22), and so Apostolic succession was handed on.

217. There are seven ranks or degrees in the sacred hierarchy, but before the candidate can ascend the first step in the sacerdotal office he must be raised to the clerical state. Having been instructed and examined, he kneels before the Bishop, who, as a sign of self-abnegation, humiliation, and consecration to God,[2] cuts off portions of hair from the top and from the four places on his head, saying as follows: *" The Lord is the lot of my inheritance and of my cup :*

Tonsure.

[1] Acts vi.

[2] Shaving the head as an act of humiliation or in token of a vow seems to be of ancient origin, and not unknown among the Jews. *Cf. : " Then shall the hair of the consecration " of the Nazarite be shaved off before the door of the tabernacle of " the covenant ; and he shall take his hair, and lay it upon the " fire, which is under the sacrifice of the peace-offering."** St. Paul *" sailed thence into Syria . . . having shorn his head " in Cenchra. For he had a vow."†*

As early as the sixth century St. Gregory of Tours relates that " Nicetius was miraculously designed from birth for " the clerical state, being born with a fringe of hair like a clerical corona." There are at present many fashions, differing with the various Orders, of wearing the tonsure ; it is supposed to represent our Lord's crown of thorns. It is of various sizes, according to the clerical dignity of the wearer.

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* Num. vi. 18. † Acts xviii. 18.

"*Thou art He Who shall restore my heritage to me.*"[1] Afterwards he invests him with the surplice or cotta, adding: "*The Lord clothe thee with the new man, who "according to God, is created in justice, and in the "sanctity of truth.*"[2] He takes God for his part or lot, and hence is called a *cleric* or clergyman (from κλῆρος = a lot or portion), and is now eligible for the four minor orders: ostiarius, or doorkeeper; lector, or reader; exorcist; and acolyte.

Minor Orders.

In early times no one could assist at the altar or hold office in the Church but those who had the dignity of the clerical state. It was the duty of the *ostiarius* to open and shut the Church, ring the bells, and remove or refuse admittance to unworthy things or persons. He is ordained by being given the keys with the following words: "So act, as if "about to give an account to God for the things "which are shut up by these keys."

1. Ostiarius.

The *lector's* office is to read lessons from the Holy Scriptures during public worship, and to catechize; in his ordination he is given a book of lessons with the words: "Receive, and be a Reader of the Word "of God; if you faithfully and usefully fulfil your "office, you will have part with those who daily "administered the Word from the beginning."

2. Lector.

The duty of the *exorcist*, an office which in these days he seldom or never exercises, is to cast out devils from persons possessed (*energumeni*), reading over them the Ritual of exorcisms and laying his hand upon them. He receives this power by the formal handing over to him by the Bishop of the Book of Exorcisms, who says: "Receive and commit to "memory: and have power of laying hands over "energumeni, whether baptized or catechumens."

3. Exorcist.

The *acolyte* (or one who follows or attends another) has the right and privilege of lighting the candles for Mass, carrying them in processions, etc., also of assisting the subdeacon at High Mass and bringing him wine and water for the holy sacrifice. The Bishop, formally giving him a candlestick and wax candle,

4. Acolyte.

[1] Ps. xv. 5. [2] Eph. iv. 24.

says: "Receive the candlestick and candle, and "know you are entitled to kindle the lights of the "Church in the Name of the Lord. Amen." Afterwards the Bishop hands him the empty cruets, saying: "Receive the cruets that you may present "the wine and water in the Eucharist of Christ's "Blood, in the Name of the Lord. Amen."

The Major Orders.

218. At this stage the candidate for the priesthood may, if he think well or deem it necessary, return to the world and pursue a secular vocation; but if he persevere there are yet three more steps to the altar, which by comparison are called "Major "Orders," or, on account of their sacred obligations, "Holy Orders": the subdiaconate, the diaconate, and the priesthood.

1. Subdiaconate.

The subdeacon before ordination is solemnly warned of the obligations of his state, and even by the Bishop in the service itself; and in particular is he reminded that he is bound to observe chastity, and daily recite the canonical hours of the Breviary. Having signified his intention of so binding himself by God's help, he prostrates himself on his face before the High Altar, and so consecrates himself to God for ever to serve in the sanctuary; meanwhile the litanies of the Saints are solemnly chanted, followed by the customary prayers and blessings. Vested in alb and girdle, the Bishop, handing him the chalice and paten (the instruments of the sacrifice), says: "See whose ministry is intrusted to you: "wherefore I admonish you, that you so show your-"self that you may be able to please God." Vesting him with the amice, he says: "Receive the amice "by which chastity of speech is signified: in the "Name of the Father, and of the Son, and of the "Holy Ghost. Amen." Then, putting the maniple on his left arm, he says: "Receive the maniple, by "which is signified the fruit of good works: in the "Name," etc. Vesting him with the tunic, he adds: "May the Lord clothe thee with the tunic of joy and "with the vestment of delight: in the Name," etc. Lastly, giving him the book of the Epistles, he says:

" Receive the book of the Epistles, and have power " of reading them in the Holy Church of God, both " for the living and the dead : in the Name," etc.

2. The Diaconate

After exercising his office for a year, the sub-deacon is raised to the diaconate. The deacon's office is to assist the priest in the celebration of the Divine Mysteries. He has the privilege of carrying the Blessed Sacrament, and under certain circumstances may administer it to the faithful. In early times it was his office to dispense the precious Blood. He is the extraordinary minister of Baptism, and the Bishop may also give him the office of preaching. He sings the Gospel at Mass, blesses the paschal candle, and sings the " exultet " on Holy Saturday. He also has power of blessing the fruits of the earth. St. Francis of Assisi, founder of the Franciscan Order, following the example of St. Benedict, Father of the great Benedictine Order, never would ascend higher than the diaconate, on account of his humility.

In the ordination the Bishop puts his right hand on his head, saying : " Receive the Holy Spirit into " strength, and to the resisting of the devil and " his temptations : in the Name," etc. Then, still extending his hand over him, he invokes the Holy Ghost in the prescribed form. Giving the stole, and putting it on his left shoulder, he says : " Receive " the bright white stole from the hand of God : " fulfil thy ministry ; for powerful is God, that He " may increase to thee His grace : Who liveth and " reigneth for ever and ever. Amen." Vesting him with the dalmatic, he says : " May the Lord clothe " thee with the garment of salvation, and with the " vestment of joy, and may the dalmatic of justice " ever encircle thee : in the Name," etc. Giving him the Book of the Gospels, he adds : " Receive " power to read the Gospel in the Church of God, " both for the living and the dead : in the Name," etc.

The Priesthood.

219. After a year he is admitted to the sacred order of the priesthood. The essential form of this sacrament is the imposition of the Bishop's hands, to which also is added the imposition of the hands

of all the priests who are present in turn, and the formal handing over to him of the instruments of the sacrifice : the Chalice with wine and water, and the Paten with the unconsecrated Host. After many prayers, the Bishop, putting the stole (which hitherto has only been worn on the left shoulder) over the right shoulder also, and crossing it over his breast, says : " Receive the yoke of the Lord, for His yoke " is sweet and His burden light." Vesting him with the chasuble, he adds : " Receive the sacerdotal vest- " ment, by which is understood charity ; for God is " powerful, that He should increase in thee charity " and a perfect work." The open hands of the priest are then consecrated with holy oil, a cross being made from the thumb of the right hand to the first finger of the left, and from the thumb of the left to the first finger of the right, across the palms placed side by side. Meanwhile the Bishop says : " Deign, " O Lord, to consecrate and sanctify these hands, " by this anointing and our benediction. Amen. " That whatsoever they shall bless, may be blessed ; " and whatsoever they shall consecrate, may be con- " secrated. In the Name of our Lord Jesus Christ." Offering to him the sacred Chalice and Paten, etc., he says : " Receive the power to offer sacrifice to " God, and to celebrate Mass both for the living and " the dead. In the Name of the Lord. Amen." After the ordination Mass has been celebrated, in which the newly-ordained priests concelebrate with the Bishop, he again places both hands on the head of each, and says : " Receive the Holy Ghost; " whose sins thou remittest, they are remitted; and " whose sins thou retainest, they are retained." Then letting down the chasuble to its full length (for before it had been pinned up behind), he adds : " May the Lord clothe thee with the stole of inno- " cence." Lastly, the priest receives an exhortation from the Bishop, and placing his joined hands within those of the Bishop, as he kneels before him, he promises canonical obedience, and receives the kiss of peace.

The Sacerdotal Vestment.

220. The Episcopate is the fulness of the priesthood. In his consecration the Bishop receives sacramental grace and power to propagate the sacred orders of the hierarchy, to bless the holy oils used in the different sacraments and ceremonies of the Church, and to administer the sacrament of Confirmation. Ordinarily, the Bishop is the Pastor of a diocese, and holds his authority and jurisdiction from the Chief Pastor, the Sovereign Pontiff. He is judge in the Ecclesiastical Court, and spiritual ruler and Father of all, assisted in his work by canons, doctors, and deans. He is consecrated to his office by three other Bishops, with many prayers and holy ceremonies. He is first solemnly and publicly interrogated as to the duties of his state, to which, again and again, he promises to be faithful. He makes formal professions of his faith, his obedience to the Holy See, and his detestation of every heresy which raises itself against the Church. His head is anointed with holy chrism, while the words are pronounced: "May thy head be anointed and consecrated with celestial benediction, in the pontifical order: in the Name of the Father," etc. "Peace be to thee," etc. While his hands are anointed is said: "May these hands be anointed from the oil of sanctification and with the chrism of holiness: as Samuel anointed David King and Prophet, so may they be anointed and consecrated," etc. The Episcopate.

Having blessed the pastoral staff, the consecrator gives it to him, saying: "Receive the staff of the pastoral office: that thou mayest be piously severe in correcting vices, holding judgment without anger, softening the souls of the hearers in cherishing the virtues, not forsaking the censure of severity in tranquillity. Amen." He then blesses the ring of office, and putting it upon his finger, says: "Receive the Ring—that is to say, the signet of faith: adorned with faith inviolate, thou shalt guard unimpaired, as the Spouse of God forsooth, the Holy Church. Amen." Giving him the Book of the Gospels, he adds: "Receive the Gospel, The Pastoral Staff.

" and go, preach to the people committed to thee : " for God is powerful, that He should increase to " thee His grace : Who liveth and reigneth for ever " and ever. Amen." Lastly, he blesses the mitre and gloves, and invests the newly-consecrated Bishop with them, using the prescribed formulæ.

Celibacy of the Clergy.

221. All in sacred orders are bound by the ecclesiastical law of the Church to celibacy, a law which is of Apostolic origin. As early as the fourth century Pope Siricius declared that it was St. Peter's law. The Apostles left all to follow our Lord, even their wives, as we may gather from our Lord's own words. Alluding to them, He says : " *And everyone that hath* " *left house, or brethren, or sisters, or father, or mother,* " *or* WIFE, *or children, or lands for My Name's sake,* " *shall receive a hundredfold, and shall possess life* " *everlasting.*"[1]

Those who were unmarried preserved their virginity in honour of Him, this being the higher state of life. " If anyone shall say that the conjugal state " is to be preferred to the state of virginity or of " celibacy, and that it is not better and more blessed " to remain in virginity or celibacy than in matri- " mony, let him be anathema."[2] Our Lord praised virginity, and foretold that there would be those who would " *make themselves eunuchs for the kingdom* " *of Heaven's sake.*" If in the early days of Christianity married men were admitted to the priesthood, it was only because a sufficient number of unmarried men could not be found who had the necessary qualifications and vocation to the priestly office. Even then some limit was made. Only those were chosen who had been married but once.

[1] St. Matt. xix. 29.

[2] Trent, Ep. xxiv. 6. The following passage shows unmistakably that virginity is the higher state : " *These are* " *they who are not defiled with women : for they are virgins.* " *These follow the Lamb whithersoever He goeth. These were* " *purchased from among men, the first-fruits to God and to the* " *Lamb.*"*

* Apoc. xiv. 4.

Most of the sages of antiquity lived celibate lives, and even among savage tribes virginity has been held in honour, and priests and priestesses who were supposed to hold commune with Heaven were obliged to live as solitaries. In the Jewish dispensation, priests when fulfilling their course of service in the Temple were bound to live apart from their wives. What, then, shall be said of the Christian priest who daily hold in his hands the Holy of Holies? If, which some theologians doubt, married men were admitted to Orders while their wives were alive, the discipline of the Church was soon enforced, for the Council of Arles, held in A.D. 452, defines that "one who is in the "bond of wedlock cannot be raised to the priesthood."[1] Similar decrees were made at other councils about the same time.

Teaching of St. Chrysostom and other Fathers.

"The question here," says St. Chrysostom, "is "not the government of an empire, or the command "of an army, but the performance of functions that "require an angelic virtue. The soul of the priest "should be purer than the rays of the sun." "Christ "a Virgin, Mary a Virgin, have consecrated the vir- "ginity of either sex.[2] The Apostles either were "virgins, or preserved continency after their nuptials. ". . . When they were raised to the apostleship "they abandoned their conjugal rights."[3] Thus writes St. Jerome.

If chastity is necessary in any state—and many by force of circumstances are bound to observe it—and

[1] Council of Arles, Can. ii., col. 1,011.

[2] "*Have we not power to carry about a woman, a sister, as "well as the rest of the Apostles, and the brethren of the Lord "and Cephas?*"* This is not "a wife" as the Anglican version has it, but a woman or deaconess, according to the custom of the Jews; our Lord had several pious women "who ministered unto Him." St. Paul refrained himself from this convenience that he might more freely make his missionary journeys. "*Nevertheless we have not used this "power: but we bear all things, lest we should give any hin- "drance to the Gospel of Christ.*"†

[3] St. Jerome, Apol. contra Jovin., Ep. lviii., n. 21.

* 1 Cor. ix. 5. † 1 Cor. ix. 12.

if virginity is a sublimer state, as St. Paul so eloquently affirms, and, moreover, adds—"*I would that* ALL *men* "*were even as myself*"[1]—he who ministers at the altar is more bound to this than others. "*He that is* "*without a wife is solicitous for the things that belong* "*to the Lord, how he may please God.*"[2]

"It is certain that the unceasing sacrifice is im-"peded by those who serve the necessities of wed-"lock. Wherefore it appears to me that it belongs "to him alone to offer the unceasing sacrifice who "has devoted himself to an unceasing and perpetual "chastity."[3] Thus Origen writes, and all the Fathers unanimously write in the same spirit.

It is also more expedient for the priest to be unwedded on account of his duty to the people. He must be at their service night and day, hearing confessions, ministering to the sick and fever-stricken, exposing himself to danger, and often compelled to reside in districts too poor or too inconvenient for him to bring up a family.

Holy Order a Spiritual Marriage.

Lastly, Holy Order is itself a spiritual marriage. The bride of the priest is the Church, bringing forth to his ministrations children unto God.

Comparing both states, St. Cyril of Jerusalem writes:[4] "And the doctrine concerning chastity, let "the order of monks and of virgins especially attend "to it, who are observing in the world an angelic "life, and then the rest of the Church's people also. ". . . But be not, while observing chastity, puffed "up against those who are living in the inferior state "of wedlock. '*For marriage is honourable, and the* "*bed undefiled*,' as saith the Apostle. Thou, too, "who keepest thy purity, wert not thou born of "married persons? Do not, because thou hast a "possession of gold, set at nought the silver."

St. Amphilochius:[5] "A wonderful thing, therefore, "is virginity, as being a possession unsubdued, a

[1] 1 Cor. vii. 7. [2] 1 Cor. vii. 32.
[3] Origen, Hom. xxiii. in Numer., n. 3, p. 358.
[4] Cat. iv., n. 24, p. 63.
[5] Third century, Orat. ii.; "In Occursum Domini," n. 1, Galland, t. vi., p. 467.

"plant unfading, a free dwelling-place, the ascetic's "glory, as being above human nature, as exempt "from passions that seem necessary, as penetrating "with Christ the Bridegroom into the chambers of "the heavenly kingdom. . . . But, having said all "this, we do not establish an opposition between "virginity and marriage, but express our admira- "tion of both, as mutually needful to each other; "since the Lord, and the Preordainer of both, does "not place one in the balance against the other, for "from both He receives goodly worship; for with- "out reverend and God-fearing worship neither "virginity is venerable, nor is marriage honourable," which appears to express admirably the teaching of Holy Church on this subject.

No Opposition between Virginity and Marriage.

The fact that here and there may be found a fallen priest is no argument against celibacy, any more than infidelity to the marriage bond is an argument against this state.

It is objected that "*forbidding to marry*"[1] was to be the mark of apostates from the faith. True, but St. Paul is referring to the heretics, the "Nicolaites," who condemned marriage as contrary to Christian liberty, and practised promiscuous intercourse. "*But "this thou hast, that thou hatest the deeds of the Nico- "laites, which I also hate.*"[2] The Church does not forbid to marry, for priests freely chose their vocation, just as others choose the marriage state, and he is as much bound to observe its laws as they theirs.

[1] 1 Tim. iv. 3. [2] Apoc. ii. 6.

CHAPTER XXIII

HOLY MATRIMONY

Matrimony a holy state.

222. THE state of matrimony is holy, for it was instituted by God in the earthly paradise before the Fall. It was from the first indissoluble, as Adam, inspired by the Holy Ghost, at once proclaimed. "*This now is bone of my bone, and flesh of my flesh. . . .*" "*Wherefore a man shall leave father and mother, and shall cleave to his wife: and they shall be two in one flesh.*"[1] It was a figure or type of the union of Christ and His Church. "*The husband is the head of the wife: as Christ is the Head of the Church. . . .*" "*We are members of His Body, of His Flesh, and of His bones. . . .*" "*This is a great sacrament: but I speak in Christ and in the Church.*"[2]

After the Fall, owing to the "hardness of men's hearts," God permitted polygamy and divorce, even among His own chosen people; but our Lord, honouring the marriage feast by His first public miracle, has restored it to its first institution, and has made the bond once more indissoluble save by death, giving sacramental grace to supplement the weakness of fallen human nature and to enable both parties to fulfil their moral obligation. Answering the Pharisees, who asked Him, "*Is it lawful for a man to put away his wife for every cause?*" our Lord said: "*Have ye not read, that He who made man from the beginning, made them male and female? Therefore they are now not two, but one flesh. What*

[1] Gen. ii. 23, 24. [2] Eph. v. 23, 30, 32.

"*therefore God hath joined together, let no man put* "*asunder. They say to Him: Why then did Moses* "*command to give a bill of divorce, and put her away?* "*Because Moses by reason of the hardness of your* "*hearts permitted you to put away your wives: but* "*from the beginning it was not so. And I say to* "*you, that whosoever shall put away his wife, except* "*it be for fornication, and shall marry another, com-* "*mitteth adultery; and he that shall marry her that* "*is put away, committeth adultery.*"[1] The exception our Lord makes, "*except it be for fornication,*" evidently does not mean a severance of the bond, but only separation *a toro*, for in the same place He says that he who shall marry the woman so divorced shall commit adultery, which he would not do if the bond were dissolved altogether.[2] A Bishop grants a separation under like circumstances, if petition be made and the necessary allegations proved. St. Paul says the like: "*To them that are married, not* "*I, but the Lord, commandeth that the wife depart not* "*from her husband. And if she depart, that she* "*remain unmarried, or be reconciled to her husband.* "*And let not the husband put away his wife.*"[3]

Matter and Form of Matrimony.

223. The outward sign or ceremony in this sacrament is the mutual handing over of each to the other, the man giving himself to the woman, and the woman to the man. There must be some outward and manifest sign in words or acts expressive of their mutual agreement to live together as man and wife according to God's ordinance. The form consists of the words, etc., with which the rite is celebrated. The parties themselves are the ministers of this sacrament, but in places where the decrees of the Council of Trent

[1] St. Matt. xix. 3-9.

[2] It may be urged that the clause "except it be for for-"nication" may be extended to "he that shall marry her," etc., but this is contrary to the context and the general tenor of our Lord's words; if this were true the Lord would be much in the same state as before, at the mercy of every sinner. The contrary is the interpretation of the Church, as shown in her unwavering action in all such matters.

[3] 1 Cor. vii. 10, 11.

have been officially promulgated, the presence of the parish priest is necessary for its validity. It is not only a sacrament, but a civil contract also, where it is sanctioned and protected by the law of the State, and has all the force of a natural and binding contract. All Christians—that is, baptized persons—who marry lawfully receive *ipso facto* this sacrament, whether belonging to the Catholic Church or not, even should they neither desire nor intend to receive it.

Its effects are sanctifying graces to enable both to love one another according to God, to restrain concupiscence, to bear with each other's faults and failings, mutually to help one another in the service of God, and to bring up their children, should they be blessed with any, in the fear and love of God.

The Wedding Ceremony.

The following is the form prescribed for this country; parts of it, however, are common to all. After an exhortation on the duties of the married state, each is thus interrogated: "N., wilt thou "take N. here present for thy lawful wife (or "husband), according to the rite of our Holy Mother "the Church?" Each in turn responds: "I will." Afterwards the man, taking the right hand of the woman, instructed by the priest, says: "I, N., "take thee, N., to be my wedded wife, to have "and to hold, from this day forward, for better, for "worse, for richer for poorer, in sickness and in "health, till death do us part, if Holy Church will "it permit, and thereto I plight thee my troth." This is the betrothal or espousals, and in former times was separated from the marriage proper, often by an interval of years. The woman then repeats the ceremony, and the priest, joining their right hands again, says: "I unite you in matrimony, in "the Name of the Father," etc. Then he blesses the ring, and gives it to the bridegroom, who, presenting gold and silver to the bride, says: "With "this ring I thee wed; this gold and silver I thee "give; with my body I thee worship; and with "all my worldly goods I thee endow. In the Name

" of the Father (putting the ring on the thumb of " the left hand of the bride), and of the Son (putting " it on her first finger), and of the Holy Ghost " (putting it on her second finger), Amen " (putting " it on her third finger, and leaving it there). Other prayers are said, and then the solemn nuptial blessing is given. The ceremony should be performed with the celebration of a special nuptial Mass, but may be duly done outside Mass at any time within the prescribed limits of the district.

Impediments to Matrimony.

224. There are impediments to marriage arising from many causes, natural, ecclesiastical, and Divine. Any anterior physical defect which frustrates the end for which marriage was instituted prohibits matrimony, and if the contract be entered into renders it null and void. Impediments also arise from consanguinity, affinity, and spiritual relationship. Consanguinity is blood relationship, and, collaterally, prohibits marriage between persons so related to the fourth degree inclusively, and in direct ascent indefinitely. Affinity is the relationship which arises from marriage—*e.g.*, a man by marriage contracts the same relationship with his wife's relatives by affinity as she herself has with them by consanguinity, and *vice versâ*, for " *they are two in one* " *flesh.*" It also arises from unlawful intercourse, and in that case prohibits only to the second degree inclusively. An impediment arises also from *sponsalia*. A man engaged to one person cannot marry her sister without dispensation. Spiritual relationship arises from certain spiritual obligations—*e.g.*, those of god-parents. They can neither marry their god-children nor the parents of the same. Relationship is also contracted between adopted children and their parents and the children of the same under the same parental authority, if the adoption is real and legal. There are other impediments which make marriage unlawful, but not invalid, as, for instance, solemnizing matrimony in forbidden times. The Church also gravely forbids marriages between her children and those of a false

Mixed Marriages.

religion—mixed marriages—though the marriage is valid if both are baptized. For grave and sufficient reason dispensation is granted under the following conditions: (1) That the Catholic be allowed the free exercise of religious duties; (2) that by prayer and good example the Catholic do what is possible for the conversion of the non-Catholic; (3) that the children of both sexes be brought up in the Catholic faith. Promises to this effect are solemnly made by both. Holding what she does, these conditions are absolutely necessary, and even then the Church gives her consent tardily, knowing from experience what disastrous and unhappy results so frequently occur.

Obligations of the Married State.

225. The mutual obligations of the married state are summed up by St. Paul: "*Let women be subject "to their husbands, as to the Lord, because the husband "is the head of the wife: as Christ is the Head of the "Church. He is the Saviour of His Body. Therefore, "as the Church is subject to Christ, so also let wives "be subject to their husbands in all things. Husbands, "love your wives, as Christ also loved the Church, and "delivered Himself up for it: that He might sanctify "it, cleansing it by the laver of water in the Word of "life. That He might present it to Himself a glorious "Church, not having spot or wrinkle, or any such "thing, but that it should be holy and without blemish. "So also ought men to love their wives as their own "bodies. He that loveth his wife loveth himself. For "no man hateth his own flesh, but nourisheth and "cherisheth it, as also Christ doth the Church, because "we are members of His Body, of His flesh, and of His "Bones. For this cause shall a man leave his father "and mother: and shall cleave to his wife, and they "shall be two in one flesh. This is a great sacrament, "but I speak in Christ and in the Church. Never-"theless, let every one of you in particular love his "wife as himself, and let the wife fear her husband.*"[1]

[1] Eph. iv. 22-33.

CHAPTER XXIV

EXTREME UNCTION OR LAST ANOINTING

The Beginning and the End of Life.

226. On the threshold of life Holy Church meets the child born of Christian parents with a sacrament which corrects the evil of original sin and makes him an adopted child of God, so also when his time of probation has run its course she soothes his dying moments, and with her maternal hand administers another sacrament which cures the evils caused by actual sin, pours the healing oil into the wounds he has received in the battle of life, prepares him for his last journey, and ushers him into eternity.

Extreme unction is a sacrament of the New Law, instituted by Jesus Christ, in which, by the prayers and anointing of the priest, the sick man is assisted and consoled on his dying bed. His sins and the relics of sin are forgiven. His soul is strengthened to bear the trial of pain and weakness with patience and resignation to the Divine Will, and to resist the assaults of Hell successfully; or, if it should be for his good, health may be restored to the body. "*Is any man sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up; and if he be in sins, they shall be forgiven him.*"[1] It is of Divine institution, for God alone can attach forgiveness of sins and other like graces to an outward ceremony.

The Relics of Sin.

[1] St. Jas. v. 14, 15.

Matter of Extreme Unction.

227. The matter used is oil previously blessed by the Bishop on Maundy Thursday. It is the symbol of incorruptibility, and a remedy for sickness. It is also a sign of strength to the weak, joy to the sad, light to the blind. Each sense of the body is anointed in the form of a cross—eyes, ears, nostrils, lips, hands, and feet; for through the senses sin enters the soul, and even when forgiven leaves its effects behind, unless the penitent, which is rarely the case, is as sorry for sin as it deserves.

The *relics of sin* remitted by this sacrament are habits or tendencies to commit the same sin, a secret delight in evil, affection for particular sins, and disgust of opposite virtues. Sin also leaves much temporal punishment to be expiated, for God is infinitely just. The sacrament also remits the guilt of venial sins, and faults forgotten or unconfessed; and even should there be the stain of mortal sin, and the person, though unconscious, be in the state or habit of attrition, this also would be remitted.

Form of Extreme Unction.

The priest, after many prayers, blessings, and absolutions, anointing severally each sense with his thumb, says each time: "By this holy unction, and "His own most tender mercy, may the Lord forgive "thee in whatever thou hast sinned by thy sight "(or hearing, smelling, tasting and speaking, touch-"ing or walking, as the case may be). Amen."

As Confirmation is the supplement of Baptism, so this sacrament is the supplement of Penance. It may be administered when there is probable danger of death. The grace of it operates during the whole of a dangerous sickness, not needing repetition unless a new sickness develop itself. The results of this sacrament are most marked and apparent, and cases of complete restoration to health are of not infrequent occurrence.

CHAPTER XXV

THE LAWS OF GOD AND HOLY CHURCH

Law and Order necessary for Happiness.

228. God created man for happiness, to share His own Beatitude. Now, it is a philosophical truth that every creature must be in harmony with its constitution in order to maintain its equilibrium, and to enjoy, each according to its nature, peace and happiness. In a word, it must obey the law of its being. It must fulfil the end for which it was made. The heavenly bodies in their vast orbits move in peace and harmony because they obey the inexorable laws laid down for them by their Creator—laws, indeed, which are the reflection, so to speak, of those eternal incomprehensible laws which govern His own eternal and infinite Essence. The world of nature keeps its laws, living creatures follow their instincts, man himself must obey the laws of health in order to preserve it, and by the same necessity he must obey the supernatural laws which regulate the spiritual part of him, and on which supremely rests his only hope of security. Order is Heaven's first law; Hell is eternal disorder, "*a land of misery and darkness, "where the shadow of death and no order, but ever-"lasting horror dwelleth.*"[1]

God gave man his free will, not that he might follow the path of his passions, for this is abject slavery—"*He that committeth sin is the servant "(or slave) of sin*"[2]—but that he might make it subservient to His all-holy, all-wise and omnipotent Will. Herein lies man's fullest freedom, his truest

[1] Job. x. 22. [2] St. John viii. 34.

liberty, and his only happiness—"*The liberty of "the glory of the children of God.*"[1]

God the Son in His mortal life on earth has shown by His example that man's true dignity consists in observing the law of God, the law of his being; and in the Holy Eucharist He does homage in His own Person to the laws which govern even inanimate substances.

God gave Adam the Law of Restraint.

In the Garden of Eden God gave Adam the law of obedience and restraint, and when he forfeited his happiness by breaking this law, and God was pleased to pardon, He gave him the moral law to be handed down from one generation to another. It was a law written, as it were, on man's heart—that is to say, it appealed to his reason and instincts, and bound him in conscience to obey. When even this law was forgotten or made obscure, and the whole world was given to sin, God repromulgated it in the form of the Decalogue or Ten Commandments, and imposed besides the minute ritual law of rites and ceremonies, beautiful indeed and useful as a "shadow of the good "things to come," yet to weak human nature a law of bondage and penance.

The Ten Commandments.

229. The following are the ten commandments, which, in substance, are binding on all, for they are based upon the constitution of man's nature and his relation to God. It may be seen by comparison that they are far superior to any moral code framed by human legislators, however wise. Even from a human point of view the laws of Zoroaster, the Egyptian laws, the laws of Minos, Solon, and Pythagoras, the primitive laws of Rome, the laws of the Gauls or Druids, are manifestly inferior; moreover, they have stood the test of six thousand years.

"*I am the Lord thy God, Who brought thee out "of the land of Egypt, out of the house of bondage.*"[2]

1. Thou shalt not have strange gods in My sight.[3] Thou shalt not make to thyself a graven thing, nor

[1] Rom. viii. 21. [2] *Cf.* Deut. v. 6.

[3] The Reformers, evidently to give colour to their protests against the Church's use of pious images and pictures, divide

the likeness of any things that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth. Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation of them that hate Me, and showing mercy unto many thousands to them that love Me, and keep My commandments.

2. Thou shalt not take the Name of the Lord thy God in vain: for he shall not be unpunished that taketh His Name upon a vain thing.

3. Observe the day of the Sabbath, to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labour and shalt do all thy works. The seventh is the day of the Sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein; thou nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates. That thy manservant and thy maidservant may rest even as thyself. Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence, with a strong hand and a stretched out arm. Therefore hath He commanded thee that thou shouldst observe the Sabbath Day. "*For in six days Jehovah made "heaven and earth, and the sea, and all which are in "them, and rested on the seventh day, wherefore "Jehovah blessed the seventh day, and hallowed it.*" (Exod. xx. 11).

4. Honour thy father and mother, as the Lord thy God hath commanded thee, that thou mayest live a long time, and it may be well with thee in the land which the Lord thy God will give thee.

5. Thou shalt not kill.

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the first commandment into two, and join the ninth and tenth. Examination will prove that their second commandment is simply an amplification of their first, while our ninth and tenth are really as separate and distinct as the sixth and seventh as given below.

6. Neither shalt thou commit adultery.
7. And thou shalt not steal.
8. Neither shalt thou bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbour's wife.
10. Nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is his.

All these laws fall under two heads : duty to God and one's neighbour. "*Thou shalt love the Lord thy "God, with thy whole heart, and with thy whole soul, "and with thy whole mind, and with thy whole strength,*" and "*Thou shalt love thy neighbour as thyself. On "these two commandments hang the whole law and the "prophets.*"[1]

First Commandment.

230. The first law is a positive precept enforcing God's claim to supreme adoration and homage. It forbids the making of images as idols, a prohibition necessary in the days when the "worship of devils" under all kinds of impure images was widespread, and superstition of the grossest was rife. It did not prevent, for instance, the making of the golden images of the Cherubim and the brazen bulls which supported the laver at the entrance of the Temple, the pictures on the Temple veil, and the brazen serpent. Neither does it prohibit images of our Lord and His Mother and the Saints, nor the relative honour paid to them, as is proved by the practice of the Church from earliest times, shown remarkably in the Catacombs. Since God the Son has become Incarnate and "the substantial Image of His "Father," and since paganism has ceased to have any power over the civilized world, this law, if ever it did prohibit any sort of image whatsoever, is practically abrogated. The law prohibits :

Idolatry and Witchcraft.

1. That is, giving to any creature the adoration and honour due to God alone ; and *witchcraft*, the art of doing wonderful works by diabolical agency in imitation of miracles, by incantations, spells, and charms.

[1] St. Matt. xxii. 40.

2. Inquiry into hidden things by the help of demons, astrology, omens; necromancy, consulting the spirits of the dead; sorcery, by lots, dice, etc., by dreams, and lines on the hand. Divination.

3. Using inadequate means or such as are not instituted by God; superstition, assigning results to inadequate causes, believing in lucky days, lucky numbers, making much of little things — all such, explicitly or implicitly, is dealing with the devil, and giving him the honour which belongs to God, Who alone knows the future, and Who alone governs all things by His supreme and sovereign power.

231. As we are bound to acknowledge the One True God, so also are we bound to worship Him and show profound reverence to all that belongs immediately to His majesty: His Name, His Saints, His sanctuary, His priests, etc. "Hallowed be Thy "Name" is the first petition of the Lord's Prayer. This is implicitly enjoined by the second commandment, and it forbids the following: Second Commandment.

1. Any words injurious or insulting to God and the Saints; speaking ill of God or His attributes; using His Name lightly or irreverently as an exclamation, or without consideration or respect. "*Profane not My Name.*"[1] His Name is expressive of His sovereign power and all His attributes—*e.g.*, "*In the Name of Jesus, rise up and walk.*" In His Name all the sacraments are administered and every prayer offered; at the mention of His Name "every knee should bow in Heaven, on earth, in hell." Blasphemy.

2. Trying by act whether God is powerful, wise, just; presumption, despair.

3. The profanation of a sacred thing, person, place; and simony, the wish to buy the supernatural gifts of God with corruptible money.

4. Calling God to inflict some spiritual evil on a person; false and foolish swearing—that is, taking an oath, or calling God to witness the truth of an assertion without due reason, or knowing it to be false. Cursing.

5. Rash and profane vows: a solemn promise made Rash Vows.

[1] Lev. xxii. 32.

to God, as if binding under sin to do a certain thing; and without due deliberation, or to commit a sin; or to break a solemn engagement made to God, as if it were a matter of little consequence, or without lawful dispensation.

Third Commandment.

232. As God commands all to worship Him, so also does He bind all to hallow certain seasons; He prescribes for special public religious observance. The Jews were bound under this commandment to keep the Sabbath with great strictness, and on three great festival days of the year all the men were bound to go up to Jerusalem and offer sacrifice in the Temple. This commandment still binds in spirit although the Church has altered the day; instead of the seventh, she keeps the first day of the week as the day on which her Lord and Master rose all glorious from the grave, "bringing immortality to light"; hence it is called the Lord's Day, and has been so observed from Apostolic times. "*I was in the Spirit on the Lord's Day.*"[1] All the faithful on this day, and certain other days called "holidays of obligation," are bound under pain of mortal sin to abstain from servile work, except such as is absolutely necessary, and be present and assist at the Holy Sacrifice of the Mass, unless they are prevented by some cause: personal sickness, danger of sickness on account of the weather, etc., distance involving labour or injury, a necessary work of charity, assisting the sick, keeping the house, attending to children; for no positive law ordinarily binds under grave inconvenience, so as to require a heroic act of virtue. It is to be noted that the Christian Sunday is not the Jewish Sabbath, and these two conditions (the hearing of Mass and abstention from servile work) being fulfilled, it may be made a day of recreation and enjoyment.

Fourth Commandment.

233. The fourth commandment, even as interpreted by Jewish customs, prescribes the love, reverence, obedience, and fidelity due, not only to parents, but to all who represent God's authority on earth;

[1] Apoc. i. 10.

and our pastors, masters, and even civil authorities, according to the Christian dispensation. "*Let every "soul be subject to the higher powers: for there is "no power but from God, those that are, are ordained "of God. . . . Render therefore to all men their dues, "tribute to whom tribute is due; custom to whom "custom; fear to whom fear; honour to whom "honour.*"[1] "*Obey your prelates, and be subject to "them. For they watch as being about to render an "account of your souls; that they may do this with "joy, and not with grief.*"[2]

"*Children, obey your parents in the Lord, for this is "just. Honour thy father and thy mother, which is the "first commandment with a promise: that it may be "well with thee, and thou mayest be long-lived upon "the earth. And you fathers, provoke not your children "to anger: but bring them up in the discipline and "correction of the Lord. Servants, be obedient to them "that are your lords according to the flesh, with fear "and trembling, in the simplicity of your hearts as to "Christ. Not serving to the eye, as it were pleasing "men, but as the servants of Christ, doing the will of "God from the heart. . . . And you masters, do the "same to them, forbearing threatenings: knowing, that "the Lord, both of them and of you, is in Heaven: and "there is no respect of persons with Him.*"[3] Masters and those in authority are bound to see that those under them have time and opportunity given them for fulfilling all their religious obligations.

Fifth Commandment.

234. The law of God binds men to mutual respect, love, and forbearance under the fourth, and the fifth, by forbidding the contrary, inculcates more particularly the same doctrine. Charity requires men not only to love God above all things, but their neighbours as themselves for God's sake; this follows from the fact that God loves all men, for He has created all in His own Image. Men's petty quarrels among themselves do not alter the general law, and the Christian religion commands men to love even their enemies. "*Love your enemies: do good to*

[1] Rom. xiii. 1. [2] Heb. xiii. 7. [3] Eph. vi. 1-9.

" them that hate you, and pray for them that persecute " and calumniate you." " Whosoever is angry with " his brother shall be in danger of the judgment, and " whosoever shall say to his brother, Raca (=worthless " fellow), shall be in danger of the council: and who- " soever shall say, Thou fool, shall be in danger of " hell-fire." " If you will not forgive men their " offences, neither will your Father forgive you your " offences." " If thy brother sin against thee, reprove " him: but if he repent forgive him. And if he sin " against thee seven times in a day, and seven times " in a day be converted unto thee, saying, I repent, " forgive him."[1]

Our Lord, after instituting the sacrament of love, said: *" A new commandment I give unto you, that you " love one another: by this shall the world know you " are My disciples, if you have love one for another."* St. John, the Apostle of love, said: *" We know that " we have passed from death to life, because we love " the brethren. He that loveth not, abideth in death. " Whosoever hateth his brother is a murderer; and you " know that no murderer hath eternal life abiding in " himself . . . we ought to lay down our lives for the " brethren."*[2]

Homicide.

235. The law does not include all homicide; it is lawful to kill an unjust aggressor to save one's life, a woman may kill to save her honour. In a just war a soldier is bound to do his duty, a judge to give sentence of death, and the executioner to carry it out. But it is never lawful to commit suicide, nor for a doctor or nurse to accelerate the death of a patient even under extreme suffering, nor to destroy a child unborn to save the mother. All sins of anger, envy, jealousy, and contempt are forbidden, as well as hatred, revenge, irritation, and hardness of heart. Anger is lawful—*"Be angry, and sin not"*[3]—if the displeasure is caused only by injustice, or fault or bad disposition of the offender, if it leads only to just redress or reasonable punishment of the offence.

[1] St. Luke xvii. 4. [2] 1 St. John iii. 14-16.
[3] Eph. iv. 26.

All private duels, fighting, striking, violent, malicious and revengeful words and such like are condemned, and all sins of scandal.

Scandal.

The word *scandal* means a stumbling-block, something in the way which leads to people falling. Any word or example which leads others to sin is itself a sin; "appearance of evil" must be avoided. "*He "that shall scandalize one of these little ones that "believe in Me, it were better for him that a millstone "should be hanged about his neck, and that he be "drowned in the depths of the sea . . . woe to that "man by whom scandal cometh.*"[1] And St. Paul: "*But judge this rather, that you put not a stumbling-"block or a scandal in your brother's way. . . . "Destroy not him with thy meat* (*that is, meat which had "been sacrificed to idols*), *for whom Christ died. . . . "It is good not to eat flesh, and not to drink wine, nor "anything whereby thy brother is offended, or scandal-"ized, or made weak.*"[2]

Co-operation in Sin.

Men sin in this way (1) by command, ordering the thing to be done—*e.g.*, telling children to steal, servants to lie, soldiers to commit sacrilege; (2) by counsel, especially if professional: recommending others, teaching the way, suggesting evil; (3) by consent, as permitting wrong to be done, voting for it, not forbidding it; (4) by praise: showing pleasure when evil is done, extolling it, not blaming it; (5) by help: assisting others to commit sin—*e.g.*, a man lends his horse and cart to enable another to commit a robbery; (6) by participation, sharing the booty, giving drink to drunkards; (7) by silence, when silence gives consent, when duty demands that the evil should be made known—*e.g.*, superior servants are bound to let their masters know that other servants are thieving, etc. Such sins fall under this commandment as well as under others, for those who encourage sin in any way really help to bring about their own spiritual death.

Sixth Commandment.

236. All sins of impurity are forbidden by the sixth commandment; chastity of body and soul is

[1] St. Matt. xviii. 6. [2] Rom. xiv. 13.

demanded from all members of Christ's Mystical Body. St. Paul exclaims in horror: "*Shall I take the members of Christ, and make them the members of an harlot? God forbid. . . .*" "*Your members are the temple of the Holy Ghost.*" "*If any man violate the temple of God; him shall God destroy. For the temple of God is holy, which you are.*" "*Fly fornication.*"[1] "*Uncleanness or obscenity, let it not be even named among you, as becometh saints.*"[2] "*They who do such things shall not obtain the Kingdom of God.*"[3]

Adultery is a sin against the chastity of another's wife or husband; *fornication*, a sin between unmarried people of the same nature; *incest*, between people related to one another; *sacrilege* with a holy person—that is, one consecrated by vow to God, or in a holy place; *sodomy*, the unnatural sin of men with men, which brought down God's severe chastisements on the cities of the plain and on the Canaanites; *onanism*, the prevention of children. All unlawful, inordinate desires of the flesh, gluttony, drunkenness, and the like fall under this sixth commandment.

Seventh Commandment.

237. The seventh commandment binds all to justice, giving every man his due. It is against the doctrine of modern Socialism, for though God is Sovereign Lord of all things—"*The earth is the Lord's and the fulness of it*"—yet men have a Divine right to possess property, either by heredity, prescription, or by labour and industry; and what a man has acquired justly he has a right to dispose of, or keep possession of, according to his will. Theft is the secretly taking away what belongs to another, who may reasonably be supposed to be unwilling; robbery is open theft with violence. All cheating, dishonesty, fraud, extortion, excessive interest, or usury strictly so called, are also included under this prohibition. A person who has violated this law of justice is bound to restitution according to his means.

[1] 1 Cor. vi. 15-18. [2] Eph. v. 3. [3] Gal. v. 21.

238. As the seventh commandment is founded on God's justice, so the eighth is founded on the Truth, and forbids all lying, deceit, hypocrisy, flattery, as well as calumny, rash judgment, false witness, detraction. "*Put on the new man, who according to God is created "in justice and holiness of truth. Wherefore putting "away lying, speak ye the truth every man with his "neighbour: for we are members one of another.*"[1] Eighth Commandment.

A *lie* is a word or act against the mind of the person uttering it, with intent to deceive; *hypocrisy* is a pretence to virtue not really possessed; *flattery* is insincere praise of another, generally for some unworthy motive; *calumny*, injurious untrue words spoken about a person; *detraction*, speaking without justice or reason of the unknown sins or faults of another. Equivocation, which is lawful under certain circumstances, is speaking words which are true, but which the speaker is almost sure will be taken in a different way. "*Destroy this Temple, and in three "days I will raise it up.*" The Pharisees thought our Lord here spoke of the building, "*but He spoke of the "Temple of His Body.*" It is always sinful to tell a lie, or a secret which has been entrusted to one, or which has been found out by fraud. In itself a lie is not a mortal sin, but often it is attended by circumstances which may easily make it a grave offence. It is lawful to take an oath for grave reasons, as, for instance, in a court of justice for the public good. Lying. Equivocation.

The ninth commandment is against such sins forbidden by the sixth commandment in thought or desire, and the tenth is sin in thought and desire against the seventh. Ninth and Tenth Commandments.

239. The Church is the interpreter of God's laws, and by the power of the Keys has the authority to make precepts which bind the conscience. A *law* is an order of right reason for the common good, issued by one who has care and authority over the community; civil laws are penal, binding external acts only; ecclesiastical are binding on the conscience before God. Laws of the Church, etc.

[1] Eph. iv. 24, 25.

Privilege, Custom, etc.

A *privilege* is an exception to, or an exemption from, a general law; a *dispensation* is the relaxation of a law in a particular case; a *commutation* is the change of one obligation for another—*e.g.*, a person unable to fast may have the obligation commuted to almsgiving or special prayers.

A *custom* is an unwritten law arising from long-continued use; a *tradition* is a law instituted but not written: it is preserved by usage.

As no one is bound to what is practically impossible, a precept which cannot be performed by this particular person, or under these particular circumstances, ceases to be binding, and the person is *ipso facto* exempt; but if there is any doubt, a dispensation must be sought for in the proper quarter.

The Hearing of Mass.

240. The following are the general precepts of the Church, and bind the subject under pain of mortal sin as soon as the use of reason is attained:

1. To keep Sundays and holidays of obligation holy, by hearing Mass and abstaining from servile work. The holidays of obligation vary in different countries. Feasts generally so observed are: Christmas Day, and its octave day, the Feast of the Circumcision; the Epiphany, or manifestation of Christ to the Gentiles; His glorious Ascension into Heaven; His remaining on earth in the Blessed Sacrament, the Feast of Corpus Christi; the final glory and triumph of the All-Holy Virgin, His Mother, in her Assumption; the Feast of the Holy Apostles Peter and Paul, and the Feast of All Saints. The patronal feast of the country or nation is often a holiday.

Fasting and Abstinence

2. The second precept is to keep the days of fasting and abstinence. All Fridays throughout the year, except when Christmas Day falls on a Friday, are days of abstinence; all must abstain from flesh meat—that is, flesh of warm-blooded animals. On fasting days only one full meal may be taken during the twenty-four hours, though two ounces of bread are allowed in this country in the morning and a light collation at evening of eight ounces or there-

abouts, but not of flesh meat, etc. On days which are both fasting and abstinence days, only one full meal is allowed, as on days of fasting, from which also flesh meat must be excluded. On days of fasting fish and flesh are not allowed at the same meal, nor on the Sundays in Lent. All the days in Lent are days of fasting and abstinence; a Lenten indult, however, is published in this country excusing the abstinence save on Wednesdays and Fridays, and a dispensation from both on Sundays. In Advent the Wednesdays and Fridays are fasting and abstinence days, all the ember seasons, and the vigils of several feasts.

The Use of Fasting.

From the beginning Almighty God has enjoined fasting as a penance for sin and as a remedy to cure inordinate desire. Noe was forbidden to eat meat with the blood, the Jews to eat pork, ham, etc., the Nazarites to take wine; and in the New Dispensation our Lord, so far from abrogating the law of penance, commanded it, and linked almsgiving and fasting with prayer. "*When thou dost an almsdeed, sound "not a trumpet before thee. . . . When you pray, you "shall not be as the hypocrites, that love to stand and "pray in the synagogues and corners of the streets . . . "and when you fast, be not as the hypocrites, sad.*"[1]

The Church, following the example of our Lord and the Apostles, who "*fasted with prayer,*" directs when and how this law shall be carried out. The Friday's abstinence is a devout commemoration of our Lord's Passion, as Sunday's rejoicing is a suitable celebration of His Resurrection. Though the Church lays down no definite law about prayer, it is certain that all who neglect the practice of it for a long time commit grievous sin on this count alone, also those who neglect it in time of temptation or great spiritual trial.

The Easter Day.

3, 4. The third and fourth precepts bind all to go to confession and Communion once a year; all must receive Holy Communion about Easter, which also will serve for their annual Communion. The obligation of confession does not bind those who have not fallen

[1] St. Matt. vi. 1-18.

into mortal sin; they would do well, however, "to "show themselves to the priest," that he, who is the guardian of the Blessed Sacrament, may judge of their fitness to approach the altar.

The Clergy to be supported.

5. The fifth precept provides for the temporal support of the clergy by obliging all, according to their means, to contribute for the maintenance and propagation of holy religion. In the Old Law all were strictly bound to give a tithe, but in the New Law the amount fixed is left to the individual conscience of each. The law is of Divine institution, for "*the "Lord hath ordained that they who preach the Gospel "should live by the Gospel.*"[1] "*They who work in the "holy place, eat the things that are of the holy place; and "they that serve the altar, partake wth the altar.*" Priests are forbidden by canon law to engage in any profession or trade on account of the dignity of their state; nor is it fitting that they whose only concern should be the welfare of souls should be "entangled "in worldly pursuits."

6. The sixth law prohibits marriage with certain degrees of kinship and its solemnization in forbidden times—viz., the time of Advent and Christmas till the feast of the Epiphany, and the time of Lent till after Low Sunday.

Censures.

240A. The Church has the power of enforcing her laws by spiritual punishments. A censure is a spiritual medicinal punishment by which a baptized person, delinquent and contumacious, is deprived of certain spiritual goods.

Excommunication.

Excommunication is the greatest of these, and there are several degrees: (1) Major, depriving of all spiritual favours; (2) minor, of the sacraments. It is incurred by those who communicate *in sacris* with a person denounced and named under the greater ban. An instance of the exercise of this power is given in Holy Scripture: "*I indeed absent in body, "but present in spirit, have already judged, as though "I were present, him that hath done so. In the Name "of our Lord Jesus Christ, you being gathered together,*

[1] 1 Cor. ix. 14.

" and my spirit, with the power of our Lord Jesus " Christ ; to deliver such a one to Satan for the destruc- " tion of the flesh, that the spirit may be saved in the " day of our Lord Jesus Christ."[1] He then forbids them to associate with the excommunicated person : *" Put away the evil one from among yourselves."*

Suspension is the privation for a time of the lawful exercise of a priest's sacerdotal powers; *degradation* is perpetual, and but seldom enforced; *irregularity* is an impediment to certain offices and functions. Thus, a priest who accidentally killed a man would incur this, and could not say Mass till it had been removed by authority. Suspension.

Interdict is the prohibition of the use of Divine offices; it may be total or partial, and may be inflicted on persons or places—*e.g.*, a suicide is refused Christian burial. Interdict.

[1] 1 Cor. v. 3-6.

CHAPTER XXVI

VIRTUES AND VICES

Definition of Virtue.

241. VIRTUE is the act or habit of acting according to right reason, the dictates of conscience, and the law of God; vice is the depraved following of the corrupted inclination of the will against reason, faith, and the commandments. Its fruits are sins. St. Paul says: "*I find then a law, that when I have a will "to do good, evil is present with me. For I am de- "lighted with the law of God, according to the inward "man: but I see another law in my members, fighting "against the law of my mind, and captivating me in "the law of sin, that is in my members.*"[1]

Virtues may be natural or supernatural, according to the motive and power which produces them. They are natural and merit only a temporal reward if they are performed only by natural power and with a human motive; but supernatural and meritorious of eternal rewards if they proceed from, and are assisted by, the grace of God. Supernatural virtues are infused or acquired. Infused virtues are those which are "poured into" the soul by God, and acquired are those which are attained by constant, determined, and repeated effort.

Supernatural Virtues.

Supernatural virtues are divided into two classes: theological and moral. Theological are so called because they relate immediately to God. They have God for their direct end or object, and in consequence are the virtues necessary for salvation. In the exer-

[1] Rom. vii. 21-23.

cise of moral virtues, man is immediately concerned with himself or his neighbour. The theological virtues, already treated of, are: faith, hope, and charity, and are bestowed upon the soul in baptism.

Faith.

242. Faith is the assent of the intellect on account of the Divine authority of the speaker. It is the beginning or root of the supernatural life, and the seed of immortality.

"Whosoever wills to be saved, before all things it "is necessary that he hold the Catholic Faith, which "unless each preserve whole and undefiled, without "doubt he will perish everlastingly."

Hope.

Hope is a Divine confidence in God's mercy and goodness which enables the soul to persevere in God's grace and favour, in spite of trial and difficulty. "*For he that shall persevere unto the end "shall be saved.*"[1] The ground for hope is the immortality of God and His promises, "*in which it "is impossible for God to lie, . . . which we have as "an anchor of the soul, sure and firm, and which "entereth in, even within the veil.*"[2]

Charity.

Faith and hope beget charity, which is the Queen and Crown of all, and which lasts for ever. Charity is the love of God as the supreme Good for His own sake, and of our neighbour as ourselves, for His sake also. It must exist, not in thought or sentiment only, but in act. "*If you love Me, keep My com-"mandments.*"

Sins against Faith.

Sins against faith are heresy and infidelity. Heresy, from the Greek word "to pick and choose," is any doctrine against the teaching of the Church held on the grounds of private judgment or opinion. Infidelity is simply unbelief. "*He that believeth not "shall be condemned.*" It is culpable, inasmuch as it is the result of habits of vice or neglect of prayer.

Sins against Hope.

Sins against hope are presumption and despair. Presumption despises God's justice, makes light of His threats, expects His favours without fulfilling the conditions, sins easily with a false security in His mercy or a foolish trust in former good works.

[1] St. Matt. x. 22. [2] Heb. vi. 18, 19.

Despair, on the other hand, dishonours God's love by refusing to believe in His mercy, or by doubting His fidelity. "*My sin is greater than that I may "hope for pardon.*"

Sins against Charity.

Any remissness in God's service is a sin against charity. It is the mother of all virtues, and without it they profit nothing, as St. Paul declares. "*Charity "is patient, is kind; charity envieth not, dealeth not "perversely, is not puffed up, is not ambitious, "seeketh not her own, is not provoked to anger, thinketh "no evil, rejoiceth not in iniquity, but rejoiceth in the "truth; beareth all things, believeth all things; hopeth "all things, endureth all things.*"[1]

Humility.

243. Humility is the virtue which, understanding the immensity of God, recognises its own comparative nothingness. "*What hast thou which thou hast "not received?*" "*Who is like God?*" etc. It is the sign of true created greatness, and the special mark of the Mother of God, just as pride is the characteristic of Lucifer, and sensuality the mark of the beast. It is the virtue which receives Heaven's highest reward, and was the secret of Mary's exaltation and power. "*He hath regarded the humility of "His handmaid.*"

Vows.

The three virtues vowed in religion are obedience, poverty, and chastity. A vow is a solemn promise made to God, and binds under pain of sin. "*Make "your vow to the Lord and keep it.*"[2]

Obedience.

Obedience is the submission of the will to those in authority under God for God's sake, after the example of our Lord, Who was subject to His Mother and St. Joseph, and obedient "*even unto death.*"

Poverty.

Poverty is the renunciation of all claim to property, according to the counsel and example of our Lord. "*If thou wouldst be perfect, sell what thou hast, and "give to the poor, and come, follow Me.*" It is the means of attaining true liberty and detachment from the corruptible things of this world, as even heathen philosophers taught. "Man, thou art free; own no "property."

[1] 1 Cor. xiii. 4-7. [2] Ps. lxxv. 6.

Chastity, as a vow, is the observance of purity of body and soul in the angelical state. As a virtue it is binding on all, and extends to those who have embraced the marriage state. Chastity.

244. The four cardinal virtues which make a man perfect are : prudence, justice, fortitude, and temperance. Prudence guards and guides the intellect, justice regulates and reins the heart, fortitude strengthens and nerves the will, while temperance curbs and cures the senses and appetites. *Prudence* adapts means to ends. In religion the prudent man "*seeks first the Kingdom of God and His justice*," making all other aims and claims subordinate to this, avoiding everything which might retard, and using everything which may promote his supernatural good. "*For the wisdom of the flesh is death*, "*but the wisdom of the spirit is life and peace*."[1] *Justice* gives every man his due. In the supernatural state it enables a man to overcome human respect, ingratitude, lying, and all the vices which militate against a man's perfect fulfilment of all his spiritual and temporal obligations, according to St. Paul's admonition : "*Owe no man anything, but* "*to love one another*." Cardinal Virtues.

Fortitude is spiritual and moral courage to face extreme danger, suffering, and death, and even to endure martyrdom for the faith. "*Be thou faithful* "*unto death, and I will give thee the crown of life*" (see par. **195**).

Temperance moderates the carnal appetites and pleasures, bringing the body in perfect submission to the soul. "*For if you live according to the flesh, you* "*shall die. But if by the spirit you mortify the deeds* "*of the body, you shall live*."[2]

245. The twelve fruits of the Holy Ghost growing from the seven gifts infused in Confirmation, as already descussed, are as follows : Fruits of the Holy Ghost.

1. *Charity :* it shows itself in works of mercy, corporal and spiritual. *The corporal works of mercy are :* to feed the hungry, to give drink to the thirsty, to

[1] Rom. viii. 6. [2] Rom. viii. 13.

clothe the naked, to harbour the stranger, to visit the sick and dying, to visit those in prison, and to bury the dead. All these good works of supererogation,[1] if done for the love of God, merit the same reward as if done for our Lord Himself. "*Inasmuch* "*as you did it to the least of these My brethren, you* "*did it unto Me.*" "*He that shall give a cup of cold* "*water in My Name shall not lose his reward.*" The spiritual works of mercy are: to convert the sinner, to instruct the ignorant, to counsel the doubtful, to comfort the sorrowful, to bear wrongs patiently, to forgive injuries, and to pray for the living and the dead.

Christian Cheerfulness.

2. *Joy:* to practise cheerfulness is a Christian duty. The joy of the Holy Ghost is the supernatural pleasure and delight in serving God and suffering for Him. "*Count it all joy when you fall* "*into all temptations.*" It is a foretaste of Heaven. The martyrs rejoiced in the midst of their torments, and thereby won many to the faith of Christ.

3. *Peace* is tranquillity of soul which comes from a good conscience. The soul, being in harmony with God, dismisses all servile fear, and refuses to be unduly perturbed by the sorrows of life.

4. *Patience* is suffering without complaint or resentment, with the certain knowledge that all things, good and evil, are from God, or permitted by Him, and overruled for the soul's eternal good.

5. *Benignity* is generosity of spirit, largeness of heart, kindness, courtesy, accommodation of self to the mind and disposition of others.

6. *Goodness:* desiring good to others, helping

[1] Works of supererogation are such as are not ordered by strict justice. Although it is true that when we "have "done all we are unprofitable servants in the sight of God," yet we are not bound to do the best possible, but only such things as the law of God definitely and explicitly commands. For instance, a man is only bound to assist at Mass on days of obligation, even though he have time and opportunity to go every day. So of all other religious acts. A man, however, would be very ungenerous, and not in a very healthy spiritual state, who did no more than strict justice demands for his salvation.

others, benevolence, kindliness, unselfish service of others, according to St. Paul's dictum: "*Be not overcome by evil, but overcome evil by good.*" Unselfish Service towards Others.

7. *Longanimity:* unwearied patience in well-doing or in suffering prolonged trial. "*Be not weary in welldoing.*"

8. *Mildness* is akin to meekness; not weakness, but gentleness, clemency to the rude and rough, unruffled calmness and sweetness to all, according to the exhortation of our Lord: "*Learn of Me, for I am meek and humble of heart.*"

9. *Faith*, as a fruit of the Holy Ghost, is the constant realization of the supernatural in the ordinary actions and events of life.

10. *Modesty* is care in outward deportment, as of one in the Presence of God, recollection and sweet gravity of bearing, reserve, self-diffidence. So St. Paul exhorts women to be veiled in the Church, because of the presence of the angels.

11. *Continency* is self-restraint in all the pleasures and passions of the body, and in all the affections and desires of the soul.

12. *Chastity* is purity of word, thought, and action, according to the state of life, purity of intention in doing all things for the greater glory of God.

246. The following are the seven sins called capital sins, as the heads under which all sins fall: Capital Sins.

1. *Pride:* ambition, vainglory, presumption, human respect, ostentation, hypocrisy, heresy, sects, divisions. As a spiritual remedy, the contemplation of human misery, vanity of human praise, the folly of resisting God, the humility of Christ our Lord, of His Holy Mother, and of the Saints.

2. *Envy:* detraction, calumny, contempt. Remedy: consideration of its inevitable result—unhappiness to all concerned; devotion to the Holy Ghost, Who distributes His graces as He wills, and to whom; acts of charity, humility, prayer.

3. *Anger:* indignation, irritation, blasphemy, profane words. Consider the meekness and gentle-

ness of our Lord and His Mother. "*Revenge is Mine,*
No Injustice Unpunished. "*I will repay, saith the Lord.*" Injustice will not go unpunished, for God's zeal is infinitely greater than that of His creatures.

4. *Avarice:* hardness of heart, disquietude, inordinate desire of riches, perfidy, craftiness. Remedy: to consider the vanity of earthly things—"*What shall it profit to gain the whole world?*"—responsibility of wealth, almsdeeds.

5. *Luxury:* blindness in spiritual things, inconsideration, inconstancy, hatred of God, languor of faith, loss of it. Remedies: frequent prayer, custody of the senses, particularly the eyes, industry in place of idleness, acts of mortification, bodily and spiritual.

6. *Gluttony:* drunkenness and sensuality. Remedies: consider results, often ending in a miserable death; mortification, and if necessary even total abstinence of the thing sinfully indulged in; prayer, occupation of the mind.

7. *Sloth:* listlessness, wandering of mind, disgust in prayer. Remedies: consider the labours of Christ our Lord, His Mother, and the Apostles; the reward in Heaven "*exceeding great*"; pious reading, frequent confession, a rule of life.

A definitely drawn-up rule of life is commendable to all. Each should have a special time set apart for prayer and religious exercises, according to his need, taste, and ability; and each should act in the daily affairs of life from certain fixed, well-tried Christian principles.

CHAPTER XXVII

THE CONSUMMATION OF ALL THINGS

God perfectly free in the Creation of the Earth

247. GOD was perfectly free in the creation of heaven and earth, and also in the manner and design of it; for although it is impossible to conceive a world widely different from our own, we must not limit infinite potentiality, nor must we ever forget that God is infinitely above all created things, which in His sight are as nothing.

In a moment God created, proved, and consummated the Angels, opening the gates of Heaven to the just and consigning the reprobate to the eternal flames of His justice. It is true also to say that each, by his own free, irrevocable act, determined his own destiny.

In the creation and sanctification (or reprobation) of the human race, God takes time, for with Him "*a "day is as a thousand years, and a thousand years as "one day.*" As it is certain that He has begun, so also is it certain that, in His own time, He will make an end, for the original design of God can never be frustrated by the will of creatures. A master potter makes perfect his works of art, though he may have to reject this or that piece of clay. When God's design, all glorious and everlasting, is fully realized, when the roll of His saints is made up, there will certainly be a complete and most perfect consummation of all things.

In the absence of any definite and absolute teaching of the Church as to the manner and concerning the

The Last Day.

time of this most profoundly awful and eventful day, when "*the loftiness of men shall be bowed down, and* "*the haughtiness of men shall be humbled, and the Lord* "*alone exalted*"; when men shall go "*into the holes* "*of the rocks, and into the caves of the earth from the* "*face of the fear of the Lord, and from the glory of His* "*majesty, when He shall rise up to strike the earth,*"[1] it will be sufficient to premise the following from Holy Writ:

1. It will be preceded by the most terrible calamities. "*Nation shall rise against nation, and kingdom* "*against kingdom; and there shall be pestilences, and* "*famines, and earthquakes in places. . . . And im-* "*mediately after the tribulation of those days the sun* "*shall be darkened, and the moon shall not give her* "*light, and the stars shall fall from Heaven, and the* "*powers of Heaven shall be moved. For there shall* "*be great tribulation, such as hath not been from the* "*beginning of the world until now, neither shall be.* "*And unless those days had been shortened, no flesh* "*should be saved: but for the sake of the elect those* "*days shall be shortened.*"[2]

"*Men withering away for fear, and expectation of* "*what shall come on the whole earth, for the powers of* "*Heaven shall be moved.*"[3]

St. John, who had a vision of these things, writes: "*The stars from Heaven fell upon the earth, . . .* "*and the Heaven departed as a book folded up:* "*and every mountain, and the islands were moved out* "*of their places. And the Kings of the earth and the* "*princes, and tribunes, and the rich and the strong,* "*and every bondman, and every free man hid them-* "*selves in the dens and rocks of the mountains.*"[4]

Antichrist and the Church.

248. 2. Then will come the great Antichrist and false prophets, "*and shall show great signs and* "*wonders, inasmuch as to deceive, if possible, even* "*the elect.*" "*The man of sin, . . . the son of per-* "*dition, who opposeth, and is lifted up above all that* "*is called God, or that is worshipped, so that he sitteth*

[1] Isa. ii. 17, 19.
[2] St. Matt. xxiv. 7-22.
[3] St. Luke xxi. 26.
[4] Apoc. vi. 14, 15.

" in the Temple of God, showing himself as it were " God, . . . that wicked one . . . whom the Lord " Jesus shall slay with the breath of His mouth."[1]

3. In spite of all opposition, *" the Gospel of the " Kingdom shall be preached in the whole world, for a " testimony to all nations, and then shall the consum- " mation come."*[2]

Persecution of Holy Church.

4. There will be great persecution of the Church nevertheless. *" Then shall they deliver you up to be " afflicted, and shall put you to death : and you shall " be hated by all nations for My Name sake. And " then shall many be scandalized : and shall betray " one another : and shall hate one another ; . . . and " because iniquity hath abounded, the charity of many " shall grow cold."*

The Coming of Enoch and Elias.

5. Then will appear, as is generally believed, Enoch and Elias to preach for the conversion of the Jews. *" And I will give unto my two witnesses, " and they shall prophesy a thousand, two hundred, and " sixty days, clothed in sackcloth. . . . These have " power to shut Heaven, that it rain not in the days of " their prophecy : and they have power over waters to " turn them into blood, and to strike the earth with all " plagues as often as they will. And when they have " finished their testimony, the beast that ascendeth out " of the abyss, shall make war against them, and kill " them. And their bodies shall lie in the streets of " the great city, which is called, spiritually, Sodom " and Egypt, where the Lord also was crucified."*[3]

Destruction of the Earth.

249. 6. Seven angels will then pour their vials of wrath upon the earth, and everything upon it will be consumed by fire. *" The first Angel sounded the " trumpet, and there followed hail and fire mingled " with blood, and it was cast upon the earth. . . ."*[4]

After this shall be the beginning of the end. *" And " the Angel whom I saw standing upon the sea and " upon the earth, lifted up his hands to Heaven, and " he swore by this that liveth for ever and ever, Who " created Heaven and the things that are therein : that,*

[1] 2 Thess. ii. 3-8.
[2] St. Matt. xxiv. 14.
[3] Apoc. viii.
[4] Apoc. viii. 7.

" time shall be no longer. But in the days of the voice " of the seventh Angel, when he shall begin to sound the " trumpet, the mystery of God shall be finished, as " He hath declared by His servants the prophets."[1]

The Trumpet of the Resurrection.

7. Then over the silent and desolate earth shall sound the trumpet of the Resurrection : *" Rise, ye " dead and come to judgment." " In a moment, " in the twinkling of an eye, the trumpet shall sound, " and the dead shall rise again incorruptible."*[2] Every soul, from the soul of Adam to the soul of the man last created, will then appear, and will enter again its own body, now glorified or wretched, to receive the final judgment in the flesh. The general judgment, supplementing the particular judgment, as St. Thomas Aquinas teaches, is in a manner necessary, from the fact that men's actions, in their effects good or bad, go on to this day of doom. Here all men meet, for the first and last time, and bear witness to the just judgments meted out by God to each, and God will justify Himself in the sight of all His creatures, in His words and works, and in His Divine Providence.

8. *" Then shall appear the sign of the Son of Man " in Heaven. And He shall send His angels with a " trumpet and a great voice : and they shall gather His " elect from the four winds, and from the farthest parts " of Heavens, and to the utmost bounds of them."*[3]

Daniel, the prophet who saw these things in visions, writes : *" I beheld till the thrones were placed, and the " Ancient of Days sat : His garment was white as " snow, and the hair of His head like clean wool : " His throne like flames of fire : the wheels of it like " a burning fire. A swift stream of fire issued forth " from before Him : thousands of thousands minis- " tered unto Him, and ten thousand times a hundred " thousand stood before Him : the Judgment sat, and " the books were opened."*[4]

The last Judgment.

250. The judgment of the just and wicked is thus described by our Lord Himself : *" When the*

[1] Apoc. x. 5-7.
[2] 1 Cor. xv. 52.
[3] St. Matt. xxiv. 30, 31.
[4] Dan. vii. 9, 10.

" Son of Man shall come in His majesty, and all the " Angels with Him, then shall He sit on the seat of " His majesty ; and all the nations shall be gathered " before Him, and He shall separate them one from " another, as the shepherd separateth the sheep from " the goats. And He shall set the sheep on His right " hand, but the goats on His left. Then shall the " King say to them that shall be on His right hand : " Come, ye blessed of My Father, possess you the " kingdom prepared for you from the foundation of " the world. . . . Then shall He say to them also " that shall be on His left hand : Depart from Me, " ye cursed, into everlasting fire, which was prepared " for the devil and his angels."[1]

The Sheep and the Goats.

So also St. John : *" And I saw seats : and they " sat upon them : and judgment was given unto them, " and the souls of them that were beheaded for the testi- " mony of Jesus and for the Word of God, and who " adored not the beast nor his image, nor received " his character upon their foreheads, or in their hands, " and they lived and reigned with Christ a thousand " years. . . . And I saw a great white throne, and " One sitting upon it, from Whose Face earth and " heaven fled away, and there was no place found for " them. And I saw the dead, great and small, standing " in the presence of the throne, and the books were " opened, and another book was opened, which is the " Book of Life : and the dead were judged by those " things which were written in the books according to " their works. . . . And whosoever was not found " written in the Book of Life was cast into the pool of " fire."*[2]

The Great White Throne.

251. The final restitution and consummation of all things is graphically described thus: *" And I " saw a New Heaven and a New Earth. For the first " heaven and the first earth was gone, and the sea is " now no more. And I, John, saw the Holy City, the " New Jerusalem, coming down out of Heaven from " God, prepared as a bride adorned for her husband.*

[1] St. Matt. xxv. 31-41. [2] Apoc. xx. 4-15.

The New Jerusalem.

" And I heard a great Voice from the throne, saying : " Behold the Tabernacle of God with men, and He " shall dwell with them. And they shall be His people, " and God Himself shall be their God. And God shall " wipe away all tears from their eyes : and death shall " be no more, nor mourning, nor crying, nor sorrow " shall be any more, for the former things are passed " away. And He that sat on the throne said : " Behold I make all things new. . . . And He said to " me : It is done : I am Alpha and Omega : the " Beginning and the End. To him that thirsteth I " will give of the fountain of water freely. He tha " overcometh shall possess these things, and I will be " his God, and he shall be My son. . . . He showed me " the Holy City Jerusalem coming down out of Heaven " from God, having the glory of God ; and the light " thereof was like to a precious stone, as to the jasper " stone, even as crystal."[1]

Nor Sun, nor Moon.

" And I saw no temple therein. For the Lord God " Almighty is the Temple thereof, and the Lamb. And " the city had no need of the sun, nor of the moon to " shine in it. For the glory of God hath enlightened " it, and the Lamb is the Lamp thereof. And the " nations shall walk in the light of it : and the kings " of the earth shall bring their glory to it : and the " gates thereof shall not be shut by day : for there " shall be no night there. And they shall bring the " glory and honour of nations into it. There shall " not enter into it any thing that defileth, or that worketh " abomination, or maketh a lie, but they that are written " in the Book of Life of the Lamb."[2]

A warning and an invitation : *" Behold I come " quickly, and My reward is with Me, to render to " every man according to his works. . . . I, Jesus, " have sent My Angel to testify to you these things in " the Churches. I am the Root and Stock of David, " the Bright and Morning Star. And the Spirit and " the Bride say : Come. And he that heareth, let " him say : Come. And he that is athirst, let him*

[1] Apoc. xxi. 1-11. [2] Apoc. xxi. 22-27.

"*come, and he that will, let him take the Water of Life* "*freely.*"[1]

Thus will God, returning to His repose, if we may so speak of Him Who is Eternal Rest, carry with Him His saints to enjoy the ecstasies of Heaven, and the Reign of Eternity will begin.

[1] Apoc. xxii. 12, 16.

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